

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 28, 1985

Published Since 1877

Missions in Mexico

"I think my actions have been a witness"

By Kevin Jones

Joe Heranney retired half a dozen years ago, but the former Hollandale contractor has been working for the Lord ever since.

He's forgotten just how many churches and other mission buildings he and his fellow Hollandale retiree Tom Keith have built in that time but their trailer journeys have led them from Nebraska, to New Mexico, to, finally, Mexico.

"I feel like it's the Lord calling me to do this," Heranney said. "It's something I should do; the Lord laid down his life for me, and I was in construction and I love to build. I just love it."

For the past two months, the two members of Hollandale Baptist Church and their wives have been in the tiny village of San Geronomito, Mexico, supervising the construction of a farm school being built through the combined efforts of Mexican Baptists, Mississippi volunteers coming via Agricultural Missions Fellowship, the Mississippi Baptist Brotherhood Department, and the Foreign Mission Board.

"I read about volunteer missions in an article in the Baptist Record a few years ago," Heranney said. "It talked about trailering to witness for the Lord, and we'd taken some trailer trips—just frolicking, so I was interested. We wrote Bill Wilson at the Home Mission Board and we were sent a list of all kinds of categories of things we could do. Construction was on the list, and we took our first trip to Pawnee, Okla. to re-build an Indian church that had been burned. We've been going ever since."

"I can't teach the Bible, but construction—it's my thing. I love doing this and I think my actions have been a witness to some people here (in Mexico). You have to be on your P's and Q's, but four of the construction workers working on building the houses for the farm have become Christians."

While their husbands have been 20 miles away working on the farm construction every day, Katherine Heranney and Faye Keith stay behind in San Geronomito keeping house in two travel trailers enclosed inside a bare, dust-covered barbed wire enclosure.

"We keep plenty busy," said Faye Keith, "we cook for the men and volunteers every lunch, and that takes up a lot of the morning. And we have

to wash everything by hand. We only have water every other day, and we have to boil the water 30 minutes and put a drop of Clorox in every quart.

"We talk to some of the children who come by. We've learned to ask them their names and a few other words of Spanish. But we don't really have a lot of time. We bake our own bread, hang the clothes out after washing them in the tub.

"I think we'll be a little bit like a bird getting out a cage when we leave here; our other mission trips were a little freer, but there's a bar across the street, and the barbed wire is needed to keep the drunks out, said Mrs. Keith.

"We feel a little odd being in a foreign country, but this is what the Lord wants us to do; we're in his hands," she added.

Tom Keith had never worked in construction, but after selling his Hollandale clothing store, he's been happy to go with the Heranneys on their construction mission trips. "I didn't know much about this," Keith said as he cut his 15th pair of roof braces for the day. "I like it now; I like working for the Lord."

Two men from Silver City Baptist Church, Harry Savelle and Jerry Childs, were among four Humphreys County men who recently worked to help build the houses for the six families who will live for two years at the farm school.

Their pastor, Gary Reichenbach, is leading a group of eight churches in Humphreys County in forming an association-wide missions fellowship. "We had seven men go on mission trips last year, and seven the year before; we're mission-minded," Reichenbach said.

"But there are a lot of options of where to go and when, and we want to have the missions fellowship so we can plan and fit trips into peoples' schedules so more of them can go. A lot of the people in Humphreys County are farmers, and we need to work trips into their crop schedule in the summer. We need a little more lead time. And I hope the missions fellowship will enable us to sustain enthusiasm for missions."

Missions trips contribute something to the church members who stay behind, as well as acting like a "spiritual penicillin" for the people who go, Reichenbach said. "The trips get us out of ourselves, give us a

glimpse of the world, so we appreciate our religious freedoms, how blessed we are. But it also makes the men who go better church members, more able to speak about their experiences and their faith, they begin to pray in public more freely if they've been quiet.

"And it overflows into the lives of other people in our church. It excites them about missions. They give everybody a heart for missions."

Jones is religion editor for the Jackson Daily News.



Above, Frank Prewitt from Belzoni and Harry Savelle from Silver City prepare roof for shingles. At left, Joe Heranney makes roof-nail washers, improvising from an old tire.



Grabbing a quick lunch, the volunteers (from left) Harry Savelle, John Price, Frank Prewitt, Faye Keith, and Tom Keith.

Historical Commission, SBC
Nashville, Tennessee

Editorials..... by don mcgregor

The Rio de la Plata climax

Scores of Mississippi Baptist volunteers are making preparations for the climax of Mississippi's partnership venture with Baptists in the area of the Rio de la Plata.

These volunteers will go in four waves for evangelism crusades in Uruguay and Argentina, beginning in April and continuing through May and June.

The Rio de la Plata is the area of South America affected by the Rio de la Plata, or River of Silver; and the area is made up of Paraguay, Uruguay, and Argentina. The Parana River flows out of Brazil and forms a part of the boundary between Paraguay and Argentina. The Uruguay River forms the boundary between Uruguay and Argentina. The Argentine area between those two rivers is known as Entre Rios, or between the rivers. The two rivers converge to form what amounts to a sizeable bay between Argentina and Uruguay, and that bay is known as Rio de la Plata.

Two groups of Mississippi Baptists will be leaving the middle of April for evangelism crusades in Uruguay and Argentina. Two of the teams from the Argentina group will range farther south than any ever have during the partnership venture. Though my primary mission will be observing and reporting, I will be teamed with Jesse McMillan of Sallis during a part of the week at Rio Gallegos, which is as far south as one can go overland in South America. An island separated from the mainland by the Straits of Magellan contains a bit of Chile and a bit of Argentina known as Tierra del Fuego (land of fire); and Paul Harrell, Brotherhood director, and his partner will spend a week in this area.

These first two groups will return on May 1, and the second wave will leave for Argentina about the middle of May. The pattern will be repeated one

more time as the second group returns about June 1, and the final wave leaves for Argentina about the middle of June for two weeks of revivals.

These waves of preachers and laymen witnesses will form the main thrust of the entire partnership effort. The vanguard of the venture went to South America in 1981 to discuss with leaders down there what might be expected and what help might be forthcoming. During the first four years participation has been on a steady but limited basis as individuals and small groups have made their way to the Rio de la Plata at their own expense to accomplish any number of objectives. Some have been in evangelism, some have been in construction, some have been in witnessing, and some have been in helping the missionaries in whatever way might be needed such as working with their children during mission week (the annual gathering of the missionaries).

In 1983 about 20 women from Mississippi went to all three countries to teach the book, *The Gifted Woman I Am*, by Marjorie Kelly, who led the group. Earl Kelly, executive secretary, and I went with the group to check once again with Baptist spokesmen there to see what further plans were needing to be made.

The Mississippi Singing Churchmen made a tour of the Rio de la Plata and were a decided asset; and a smaller singing group from Broadmoor Church, Jackson, also made a tour with the same results.

This latter group, by the way, included Gail Wood of the Baptist Record staff. Her husband, J. M. Wood, minister of music at Broadmoor, led the group. And Anne McWilliams of the Baptist Record staff was among those who made the trip to work with missionary kids. While the Baptist Record did not assist in financing their trips, we are

very pleased that these two ladies saw fit to be involved in the partnership.

Another group that had positive results during the partnership was the basketball team led by Keith Cating, BSU director at Ole Miss. There have been many to go — a construction team from Jeff Davis Association; Lola Autry from Hickory Flat; education directors; preachers; and many, many more.

As I was preparing for the first trip, a lovely young lady came up to me following prayer service at my church and asked if I would look for places for her and her husband to serve for a couple of weeks while I was down there. I did find such opportunities, and Perry and Mary Sanderford of Pinelake Church at the reservoir in Rankin County became the first of the volunteers to go from Mississippi to the Rio de la Plata. Mary worked with missionary kids in Uruguay, and Perry helped to expand the auditorium at New Dawn Church in Montevideo. In Buenos Aires Perry helped clear the land where a new mission was begun. Now Perry, who later surrendered to the ministry, is a student at Mississippi College and is minister of evangelism and to the youth at Pinelake Church.

Pinelake's pastor, Lannie Wilbourn, is preparing for his second trip in May; and at least six other members of the church (including the editor) will be involved in the evangelism crusades. Two more will go if financing can be arranged.

In spite of Argentina's war with England over the Falkland Islands, we have continued to go down there to do what we could to help the Baptists in those three countries to strengthen their witness. Because of the war, the effort was extended for a fifth year. Now we are at the point of beginning our final, all-out effort of witnessing, the final push that is really what the entire effort has been all about.



It has been a worthy chapter in Mississippi Baptist life. It all began with a conversation between Kelly and the Foreign Mission Board. It has made an impact on the Rio de la Plata, and it has made an impact on Mississippi and Mississippians. New people have flashed across our screen of consciousness during the process. There was Jason Carlisle, the first coordinator, who is as much Uruguayan as he is North American (his parents were missionaries to Uruguay and Jason and his Mississippi wife, Susan, now serve there). There was Mark Alexander, the second coordinator, a missionary to Argentina and the husband of Mississippian Cecille. Now the coordinator is Don Mines of Florida, also a missionary to Argentina.

There were so many more — Ignacio Loredo, the Argentine executive secretary who spoke at the Mississippi convention; Jose Santamaria, the effervescent layman from San Juan, Argentina; Mell Plunk, the missionary who made musicians out of the Argentines, who already had music in their souls; Wally and Bet-

ty Poor, the journalist missionaries; and so many, many more.

Now it is almost over. There may be an additional, shorter evangelism campaign next year; but we are coming up on the major climax. Let's not simply say, that's nice, and go on about our business. Let's not ignore it. Though less than 200 will be physically involved, every Mississippi Baptist can be spiritually involved through prayer. This is too important a matter to let pass by without being involved.

There is no way to determine what the ultimate effect of these campaigns will be. There is no way to determine how many souls will be in glory for eternity because of them.

It is time now to begin to pray for the climax of the partnership effort with the Rio de la Plata that will be going on for the next three months.

Be a part of the partnership through prayer.

And for those who still might want to go, it is not too late. Don Mines, 968-3800, would be interested in hearing from anyone who is in a position to go.

The Baptist Record

(ISSN-0005-5778)

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Jackson, Miss. 39205

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Journal of
The Mississippi Baptist
Convention

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Executive Secretary-Treasurer

Volume 109

Number 8

The Moonie mailing

Attention is called to information in this issue about an evaluation of video tapes sent to pastors of all denominations all over the nation by the Unification Church. This body is more familiarly known as the Moonies.

Those tapes have permeated Mississippi as well as the rest of the country. Pastors have received the packages with the note printed on the side that they are from "one who cares."

There are three video tapes in each package, each one about two-hours in length. The total time, therefore, is about six hours. In addition, there are a couple of books in the package. The entire mailing has been estimated to cost in the neighborhood of \$10 million, though actually it is anybody's guess as to how much was spent.

Evidently, the mailings were made in an effort to support a claim that the Unification Church is a regular denomination and due all of the privileges of a normal religious

group. The fact of the matter is that Sun Myung Moon, the founder of the body, which is looked upon by most as a cult, is in prison for violating federal statutes. He wasn't acting like the head of a religious body, but he has continued to claim immunity because of the premise of the separation of church and state.

Hollis Bryant, interfaith consultant with the Cooperative Missions Department of the Mississippi Baptist Convention Board, has scheduled an evaluation of the tapes on April 11. It will be at the Baptist Building and, of necessity, will last all day.

There will be no limitation on participation. Officials at First Baptist Church, across the street, have offered the facilities there if the crowd grows too large; and the First Church parking lot will be available.

Bryant plans to involve source people who will be able to properly analyze the material and provide meaningful information.

American Bible Society works on 562 translations

NEW YORK, NY (ABS) — A survey of Scripture translations now underway reveals that the American Bible Society and its partners around the world are involved in translating the Word of God into 562 languages.

Nearly 200 churches and missions, many of them based in the United States, have asked the United Bible Societies fellowship to assist with these translations.

Source of this information is the current annual World Translations Progress Report, which was prepared by UBS in cooperation with the Summer Institute of Linguistics.

Those projects in which there is Bible Society involvement include 376 languages where some part of the Bi-

ble is being translated for the first time.

In Papua New Guinea the Bible Society is associated with translations in 33 languages, the principal one being the complete Bible in Tok Pisin, one of the three "official" languages of that island nation where 716 tongues are now spoken.

Two translations under Bible Society auspices are underway in the United States, each a language "first."

The two, when published, will provide Navajo Indians with the first copy of the Old Testament in their own language, and speakers of the Lakota dialect of the Sioux Indians with their first Scriptures — Luke's Gospel.

Moonie tape evaluation set for Baptist Building

Three video tapes and two books mailed to pastors all over the nation by the Unification Church will be reviewed April 11 at the Baptist Building in Jackson.

Hollis Bryant, consultant in interfaith witness with the Mississippi Baptist Cooperative Missions Department, said the review of the tapes and books would take most of a day, beginning at 9:30 a.m. and lasting until 4:30 p.m. The meeting will be open to all pastors, Bryant said.

While the personalities who will be involved have not been obtained as yet, Bryant said they will make up a panel that will be "persons knowledgeable of the 'Moonies' theology and New Testament theology." The group attending the meeting will view the major portions of the tapes, and the panel will evaluate what has been seen, Bryant indicated.

Parking will be available in the First Baptist Church parking lot on the east side of State Street. Those who plan to attend should notify Bryant at the Cooperative Missions Department, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205. The phone number is 968-3800.

Judge ponders motion to dismiss Vatican suit

By Stan Hastey

WASHINGTON (BP) — A federal judge in Philadelphia has heard arguments on a government motion to dismiss a suit challenging full diplomatic relations with the Vatican and promised to act "with reasonable promptness."

Deputy Assistant Attorney General Carolyn Kuhl told U.S. District Court Judge John P. Fullam that Americans United for Separation of Church and State and other plaintiffs in the case do not have legal "standing" to sue President Reagan and Congress over last year's exchange of ambassadors between the United States and the Holy See.

Kuhl argued further the constitutional doctrine of separation of powers among the three branches of government vests in the president broad foreign policy powers, including appointment of ambassadors. "No court has ever required the breaking of diplomatic ties with another country," she said. "This is a political question, not a judicial question."

The U.S.-Vatican decision 14 months ago to establish full diplomatic relations came after the late-1973 congressional lifting of an 1867 ban on such ties. No hearings were held on the legislation lifting the ban, and the Senate passed the measure without debate on a voice vote.

When Reagan announced his longtime political adviser and personal representative to the Vatican, William A. Wilson, was his choice as U.S. ambassador, opponents of the new arrangement voiced alarm at a one-day confirmation hearing before the Senate Foreign Relations Committee.

Wilson's nomination breezed through the committee on a 9-1 vote and the California real estate developer was confirmed by the Senate March 7, 1984 by an 81-13 margin.

Americans United Attorney Lee Boothby told Fullam the president, like all other federal officials, is bound by the constraints of the Constitution. The First Amendment's prohibition of an establishment of religion, he argued, forbids establishment of diplomatic relations with a church.

Although the Southern Baptist Convention is not among the plaintiffs in the lawsuit, the denomination's Executive Committee in February endorsed the views expressed in a friend-of-the court brief filed by the Baptist Joint Committee on Public Affairs condemning U.S.-Vatican relations as a violation of separation of church and state.

Hastey writes for the Baptist Joint Committee.

Beirut missionaries plan "to stay long as we can"

BEIRUT, Lebanon (BP) — Seventeen Southern Baptist missionaries are continuing to work in Beirut, Lebanon, despite the March 16 kidnapping of a sixth American by Islamic fundamentalists.

Fourteen missionaries are related to the Arab Baptist Theological Seminary in east Beirut and three work at the Beirut Baptist School in west Beirut. Only Mack and Linda Sacco, now living in a Beirut suburb, have children still in Lebanon.

"We are going to stay as long as we can and do as much as we can," emeritus missionary Mabel Summers said in a March 18 telephone conversation with Elise Bridges, Foreign

Mission Board associate director for Europe and the Middle East.

Summers said Lebanon mission leaders have decided to keep the nine-student seminary and 800-student school open because the 17 missionaries intend to stay.

However, mission leaders reaffirmed the missionaries may make individual choices to leave for safety reasons. The missionaries are staying close to their homes and their work, Summers said.

Tension in Beirut escalated March 11 when the United States vetoed a United Nations Security Council resolution which would have con-

(Continued on page 4)

The Baptist Record

Woman's Missionary Union

Convention gifts go for Patterson Porch

By Anne Washburn McWilliams

"I'll Tell It Now . . ." That theme ran like a silver thread through sessions of Mississippi Woman's Missionary Union 106th annual meeting, March 18 and 19 at Harrisburg Church, Tupelo.

Over 1,200 women from across the state registered. The auditorium was packed, from Pastor Larry Fields' welcome, to the last organ note. The Tuesday afternoon meeting possibly set a record for attendance at a closing session.

The women heard messages from missionaries, home and foreign, re-elected officers elected last year; and saw two paintings that were to be sent to the new Woman's Missionary Union building in Birmingham. The paintings will be hung on the Mississippi Porch which is named for Marjean Patterson, executive director, Mississippi WMU.

Wilda Fancher, wife of James Fancher, pastor of First Church, Coffeeville, presided, during her first convention as president. Other officers re-elected are Sue Tatum, Yazoo City, vice president; Mrs. James Burns, Tupelo, associate recording secretary; and Mrs. Jerry Brunt, Corinth, recording secretary.

Mrs. Fancher announced that the two paintings by Kathleen Parker of Prentiss, one of a church, the other of a baptismal scene, would go to the lobby that is to be called the Marjean Patterson Porch. Several teddy bears were brought onstage, along with the paintings, to be used in the Children's Corner on the porch. The lobby area, which resembles a porch, in the WMU, SBC, building is being furnished by Mississippi Woman's Missionary Union, at a cost of \$47,000. Convention offerings of \$1,440 were designated for this cause. A further description of the porch will be given in another article, in a forthcoming issue of the Baptist Record.

"I'll Tell It Now . . ." was the theme of the devotional messages Miss Patterson brought at the beginning of each session. "I'll tell it — through my spiritual gifts, through my church, through my resources, through our mission organizations." "My church was given a mandate," she said — "Go ye . . . into all the world and preach the gospel to every creature."

"I Told It Then." Miss Auris Pender, age 80, retired missionary to China, Malaysia, and Singapore, was appointed in 1935. In four brief vignettes, she shared memories of people and places and lessons she learned during her days in the Orient. See page 7 for more about her.

"We've a Story to Tell to the Nations," sang Becky Bennett, dean of

students at Blue Mountain College, and wife of Jack Bennett, pastor of First Church, Ripley. She led the congregational singing and also sang specials, like "Heavenly Sunlight." The Blue Mountain College Singers performed Monday evening, under direction of Bart Shanklin. Diane P. Smith sang Tuesday afternoon, accompanying herself on the guitar. Convention pianist was Joy Yates, wife of James Yates, pastor of First Church, Yazoo City. Organist was Dot Pray, keyboard specialist Church Music Department, and organist at Colonial Heights Church, Jackson. Mrs. Pray began and ended each session with 15 minutes of organ music.

Sue Tatum of Yazoo City in presenting the Prayer Calendar called two Mississippi missionaries — Florence

Frederick at Guadeloupe, and Mary Jo Stewart in El Paso, Tex., and prayed with them by phone. The conversations were amplified so that the audience might participate. Also she prayed with Pam Randle, former missionary journeyman, who is now assistant BSU director at Blue Mountain College.

Mrs. Dessie Evans of Coffeeville, age 97, led the opening prayer on Tuesday afternoon. Other Baptist Women who led the prayers included Mrs. Olga Simmons, Myrtle; Mrs. Elton Whitley, Tupelo; Mrs. Myrtle Cain, Amory; Mrs. Sandra Culver, Tupelo; Mrs. Lorene Goodson, Calhoun City; Mrs. Pam Booth, Plantersville; Mrs. Jane Sumrall, New Albany; Patricia Simmons, Jackson; and Marilyn Hopkins, Jackson.

"We Tell It Now." Missionary speakers revealed how in different ways they tell the Good News in Argentina, Bourkina Fasso, Bangladesh, India, and the U.S.A.

Sarah Wilson brought greetings from Argentina, where she works in social ministry, as a representative, she said, of "the little people." She mentioned some of the problems in Argentina — 700% increase in inflation within one year, unemployment, illiteracy, hunger . . . Yet, on the bright side, she said, there are 250 students at the Baptist seminary in Buenos Aires, and probably there will be 500 within a few years.

"Argentina is ready to hear the (Continued on page 11)



Sarah Wilson, missionary to Argentina, brings greetings from the Rio de la Plata.



Mississippi Woman's Missionary Union last week re-elected officers who were elected in March, 1984. Mrs. James Fancher, Coffeeville, second from left, is president; Sue Tatum, Yazoo City, third from left, is vice president; Mrs. Jerry Brunt, left, Corinth, is recording secretary; Mrs. James Burns, right, Tupelo, is associate recording secretary.

Baptist missionary doctor negotiating Cambodia entry

By Marty Croll

RICHMOND, Va. (BP)—A Christian doctor who lived and worked in Cambodia from 1980-83 is negotiating re-entry into that nation as the first Southern Baptist missionary there.

Marvin Raley, a pediatrician, has met with several top officials of the Vietnamese-backed Heng Samrin regime in Phnom Penh to discuss representing the Southern Baptist Foreign Mission Board in two possible works of compassion.

Cambodia urgently needs seed rice for its food-producing provinces, which have been ravaged by flood, drought, and 10 years of bloodshed, Raley said. If the Foreign Mission Board can secure the needed type of rice and find an open channel into the nation, Raley could be in Cambodia to help distribute about 1,100 tons of it in time for this spring's rain.

A longer-term service Raley might provide is medical treatment for mothers and children and health care education for the Khmer people. He possibly will shuttle in and out of Cambodia during the next few years to set up health care projects as he and his family learn to speak the Khmer language in another country.

"Our intentions are clear," said Raley, 37. "We hope by helping the Khmer people (Cambodians) we can share God's love at a time when they desperately need it to transcend the hopelessness of their lives."

Raley, a Texan, and his wife, Judy, the daughter of missionaries in Venezuela, were appointed Southern Baptist foreign missionaries last October.

They and their two children began an eight-week orientation session Feb. 8 at the Cauthen Missionary Learning Center in Rockville, Va.

Raley went into orientation after returning from a week-long survey trip in January to Phnom Penh and the surrounding countryside. He was one of three members of a task force sponsored by the politically non-aligned, U.S.-based Indochina Project of the Center for International Policy. In Phnom Penh he met with govern-

ment foreign ministry and health officials, the governor of Prey Veng Province and Cambodia's director of all international agencies. In mid-February he reported his findings to private volunteer organizations at Wingspread, a conference center near Racine, Wis.

Raley's first experience with Khmer people, a six-week emergency trip in the Foreign Mission Board's effort to help refugees in 1979, came after what he terms a "shake-you-loose-at-the-seams renewal experience."

During a period of soul-searching in the late 1970s he began to reset his priorities. In 1979 a friend confronted him in an offhand way with the needs of the stream of Cambodian refugees that had begun pouring over the Thai border during military and political upheaval beginning in 1975. Raley sensed a need to go and led a Southern Baptist emergency medical team of

five doctors and three nurses to the border refugee camps.

Raley and his wife later applied for missionary service with Southern Baptists. But since the denomination maintained no presence in Cambodia, he accepted an offer in 1980 to work for World Vision International as medical director for Cambodian work and project director for developing the country's only pediatric hospital.

Raley worked with Cambodians to help organize the National Children's Hospital, staffed in the beginning by about 80 untrained people and seven nurses. Before he left in 1983, the Cambodian staff and a handful of expatriates had recorded some 300,000 outpatient visits and 7,000 admissions. Raley had trained eight pediatric nurse practitioners, five doctors and about 130 medical students.

Croll writes for the Foreign Mission Board.

Little white church comes to live at ag museum

Tucked neatly behind a grove of trees along Interstate 55 North in Jackson is a little white antebellum church. This church is the latest addition to the crossroads town at the Mississippi Agriculture and Forestry Museum and National Agricultural Aviation Museum.

The Museum Church Nondenominational, originally built in 1840, has been rebuilt at its new home on the museum grounds.

This is not the first move for the country building, which was originally known as the Epiphany Episcopal Church. It first was moved from its original site near Carlisle to Hermanville around 1895. The church was disassembled and each piece of lumber numbered before it was moved by truck to the museum.

The building was old and had been used little in recent years. The Episcopal bishop of Mississippi, Duncan M. Gray Jr., decided to make the Agriculture and Forestry Museum the church's final home.

The church will be made available to groups on a nondenominational basis for a fee. Weddings and other special occasions will be welcome for

a fee. Everything that was originally in it, including pews, was put back into the church.

Other buildings in Small Town, Mississippi on the 39-acre museum site include a general store, doctor's office, cotton gin, blacksmith shop, masonic lodge, and filling station. Next to the town is a farmstead, including a log cabin house, smokehouse, hay and fodder barn, two double-pen mule barns, a hay and oats building, two corn cribs, a buggy and truck shed, a potato house, chicken house, and an outhouse. The farmstead is protected by split-rail fences.

The museum is open Monday through Saturday.

Baptist Hospital reopens in Sumatra

WAY HALIM, Indonesia (BP) — A Baptist hospital forced to move from its location in Bukittinggi, Indonesia, reopened in Lampung Province on the island of Sumatra in February.

The clinic of Immanuel Baptist Hospital received 30 out-patients during its first day of operation Feb. 21. In-patients were expected to be admitted beginning in mid-March.

More than 40 of the staff of 70 who worked at the Bukittinggi location moved to the new 50-bed, \$2 million hospital. Facilities include the clinic, a surgery suite with three operating rooms, wards, administrative offices, housing and storage buildings, a nurses' dormitory and a morgue.

Hospital Director Win Applewhite, a Southern Baptist missionary doctor from Georgia, said Immanuel is functioning smoothly.

The original Immanuel Baptist Hospital of Bukittinggi opened in 1975 but was officially sold to the Indonesian government six years later because of Muslim opposition in the area.

Cannatas finish Bible translation

GOKWE, Zimbabwe — Sam and Ginny Cannata, whose missionary careers have taken them to four countries in 27 years, have retraced their steps to their starting place — Zimbabwe.

The Southern Baptist couple completed a Bible translation project in Kenya and have moved to Gokwe, Zimbabwe. Cannata will work until furlough in June as physician for nine rural clinics operated by Southern Baptist missionaries.

The Cannatas (Ginny is from Mississippi, Sam from Texas), who began their missionary service in Zimbabwe in 1957, will also work in evangelism and discipleship training, which they've combined with medical missions over the years.

In Kenya the couple helped translate the New Testament, in cooperation with the Wycliffe Bible Translators, into the language of the Murle tribe of the Sudan. They began the project in the Sudan but continued it in Kenya because of increasing rebel fighting in the Sudan.

After furlough in the United States the Cannatas anticipate a new African assignment.



Good News America Bible is presented

Keith Wilkinson, left, Sunday School Department director for Mississippi Baptists, makes an official presentation of a Good News America Bible to Guy Henderson, director of the Evangelism Department. The presentation was made during the Evangelism-Bible Conference earlier this month in Greenville. The New Testament will be used for mass distribution during the Good News America simultaneous revival campaigns in 1986.

DIRECTOR OF CHILDHOOD MINISTRY NEEDED

Harrisburg Baptist Church in Tupelo, Mississippi, desires a qualified Director of Childhood Ministry. The incumbent must be a Christian, a committed Southern Baptist, and have a love and concern for children (birth through sixth grade). It is desirable for the incumbent to be a college graduate with seminary training or sufficient experience working with preschoolers and children. This is a part-time position working approximately 25 hours per week. Salary will be commensurate with experience.

Interested candidates should immediately send a resume to or request an application form from:

Minister of Education
Harrisburg Baptist Church
 1800 West Main Street Tupelo, MS 38801
 (601) 842-6917

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BR

"To stay as long as we can"

(Continued from page 3)
 demned Israeli security practices in the portion of southern Lebanon still occupied by Israeli troops.

Subsequently kidnapped were a British metallurgist March 14, a British businessman March 15 and Terry Anderson, Associated Press bureau chief, March 16.

Kidnapped Americans still missing in Lebanon are Presbyterian minister Benjamin Weir, Roman Catholic priest Lawrence Jenco, U.S. Embassy political officer William Buckley and university librarian Peter Kilburn. A sixth American, Jeremy Levin, then bureau chief for Cable News Network, escaped from his captors in February.

1984 IRAs still open

IRS regulations allow individuals to take deductions for deposits made to an Individual Retirement Account up to April 15 for the previous calendar year.

The Southern Baptist Annuity Board offers an IRA-type vehicle, the Voluntary Annuity Plan, to Southern Baptist church and agency employees which will allow them to make tax-deductible contributions up to \$2,000 annually.

Contributions received on or before the April 15 deadline may be applied to the previous calendar year.

Arkansas pastors gather to discuss SBC direction

By Mark Kelly

LITTLE ROCK, Ark. (BP) — Six Arkansas Baptist pastors took to the podium Feb. 28, at Little Rock's First Baptist Church, in an effort to counter what they see as a "drift toward liberalism" in the Southern Baptist Convention.

A public sequel to a private meeting Dec. 13, 1984, the gathering was intended to let Arkansas Baptists voice concerns about the current SBC controversy and discuss ways to continue a trend toward conservatism in the convention. A crowd of 900 gathered for the afternoon meeting. Apparently fewer than 100 of those present were pastors and church staff members.

"We have an insatiable, indefatigable desire to speak," declared host pastor John Wright at the meeting's outset. "Many groups over the Southern Baptist Convention have met to express the opposite view of the trends (within the SBC). We believe it would be a sin against God and our great denomination to remain silent and not voice the point of view represented by the conservatives of the Southern Baptist Convention."

Wright said the churches served by the program personalities contributed collectively more than \$1 million to the Cooperative Program in 1984, describing the speakers as loyal to the Southern Baptist Convention and representative of the denomination's "mainstream."

W. O. Vaught, pastor emeritus of Immanuel Baptist Church, Little Rock, spoke on "Reason and Faith." He said current difficulties in the convention rise from the undue influence of 19th century German higher criticism (which attempts to clarify the meaning of scriptural texts by identifying the process through which they developed to their present stage).

Use of this technique forces one to submit the Scriptures to human reason, Vaught insisted. Thus, reason "rips the heart out of the Holy Scriptures — miracles slip away" and the Southern Baptist Convention begins the path of decline traveled by other U.S. denominations.

Johnny Jackson, pastor of Forest Highlands Baptist Church, Little Rock, spoke on "Unprecedented Attacks on the SBC President." He recalled an article by Arkansas State Convention President Jon Stubblefield, in the Feb. 28 Arkansas Baptist Newsmagazine, which counseled avoiding the "unprecedented" meeting for the sake of harmony and reconciliation.

The meeting was without precedent, Jackson agreed. However, he said the SBC also is faced with an unprecedented situation, especially in what he called "an open, organized campaign to unseat the president of the convention (Charles Stanley of First Baptist Church, Atlanta)."

The appearance of groups across the SBC organizing to oppose the election of Stanley to a second term convinced him to "join the fight publicly," Jackson said.

Thomas Hinson, pastor of First Baptist Church, West Memphis, addressed the topic, "Theology and Methodology." His thesis was that the SBC has strayed in recent years out of its traditionally narrow theological perimeters.

As evidence of the "drift toward liberalism," Hinson cited the association of a Southern Baptist (W. W. Finlator), with the American Civil Liberties Union, which opposed Arkansas' controversial creationism bill in 1982; the hiring of an ordained woman, Mollie Marshall-Green, to the theology faculty of Southern Seminary in Louisville, Ky.; the testimony of a Southern Seminary ethics professor, Paul Simmons, against Amendment 65, Arkansas' ill-fated 1984 anti-abortion proposal, and passages from 1969 commentaries on

"We believe it would be a sin against God . . . to remain silent and not voice the point of view represented by the conservatives . . ."

Exodus and 2 Kings by Roy L. Honeycutt, then professor at Midwestern Seminary in Kansas City, Mo., and now president of Southern Seminary.

Recently, "some have arisen among us, insisting on their freedom to broaden the theological perimeters while denying others the right to simultaneously broaden the methodological perimeters," he said. "If Southern Baptists are to return to and remain in the great historical and biblically-conservative positions that have made us their century's greatest force for missions and evangelism, we must repair and re-establish those traditionally effective narrow perimeters of theology and methodology."

Kerry Powell, pastor of First Baptist Church, Forrest City, addressed the issue, "Biased Journalism of Baptist Press and State Editors." He said SBC leadership "has generally moved to a more liberal theological position and when concerns about the drift are raised, those who raise them are accused of being radicals and independents."

Portraying administrative responses toward criticism as "defensive" and "hostile," Powell insisted denominational leaders and the Baptist media have discredited and attempted to shut out "conservative" SBC voices.

"I don't like it when the press turns us all into a camp and brands us as a wild-eyed fundamentalist faction," Powell declared. "The liberal/

moderate element has totally captured the denominational press with a minority view. There has been a concerted, orchestrated effort on the part of Baptist Press to take the real issue off the theological and put the focus instead on a fundamentalist political organization."

Powell praised the SBC Executive Committee's call last fall for an investigation of Baptist Press reporting practices and philosophy. He also attacked Baptist Press reports and an editorial on the Southern Baptist Convention meeting in Kansas City which were carried by the Arkansas Baptist paper June 21, 1984.

Powell took issue with the use of the word "faction" to describe the movement in the convention aligned with Texans Paige Patterson and Paul Pressler. He also challenged ABN Editor J. Everett Sneed's disapproval of an attempt to defund the Baptist Joint Committee on Public Affairs, which Sneed called "not only a reversal of historic position, but the worst thing to happen at this year's convention."

"To me, it seemed like a deliberate attempt to discredit, to slant and adjust the news to suit somebody's own philosophy," Powell declared. He said biased reporting was "a large part of the unrest in our convention" and "a disservice to thinking Christians everywhere."

James Bryant, pastor of Grand Avenue Baptist Church, Fort Smith, replaced Bill Bennett, pastor of Fort Smith First Baptist Church, to speak on "What Can We Do?" Bryant challenged pastors and laypersons attending the meeting to understand what is happening in the convention and to understand why and how it is happening.

He told the audience the election of denominational officers and selection of members for the Committee on Boards had been manipulated by a small group for "15 of the last 20 years," but "when a more conservative group discovered how to do that, they began to cry 'foul.'"

Bryant insisted, however, doctrinal, rather than political, motives "are behind the new surge of conservatism in Southern Baptist leadership." That shift is due to "grassroots" Southern Baptists taking a stand for the inerrancy of the Scripture, he added.

Bryant also counseled the group to follow the advice of Jesus in relating to persons embroiled in the controversy. "These are our brethren. They know and love the Lord," Bryant pointed out, before quoting Jesus words in the Sermon on the Mount, "Bless them that curse you, do good to them that spitefully use you."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

Dilday disagrees with "liberal drift" theory

By Mark Kelly

LITTLE ROCK, Ark. (BP) — Charges the Southern Baptist Convention has "drifted toward liberalism" and stands in need of a theological purge of its institutions are wholly unfounded, the president of Southern Baptists' largest seminary said after a Feb. 28 meeting in Little Rock in which such allegations were leveled.

Russell Dilday, president of Southwestern Seminary in Fort Worth, who attended the meeting, said he agreed with the contention of several speakers at the meeting that "Baptists believe in and expect their leaders to hold the Bible as the inerrant Word of God."

"I disagree with the statements, however, that our denomination is 'drifting away from the Bible,' and that our seminaries are teaching liberalism," Dilday declared. Casting himself as "fundamental" in beliefs, Dilday said, "I don't mind calling my position (on the Bible) inerrancy. I believe in the infallibility, the complete, perfect trustworthiness of Scripture."

What kind?

After agreeing the controversy originally arose over a concern for the "doctrinal integrity of the institutions," Dilday said he sees no evidence of a "drifting" convention and believes "the controversy no longer centers around 'conservative' or 'liberal' theological questions but on questions such as 'What kind of convention are we going to be?,' 'What kind of leaders should we elect to guide us in the future?' and 'Who will be in control of our institutions and agencies?'"

Dilday said if, as Houston Judge Paul Pressler has said, the "only issue" in the SBC is whether or not "Scripture is entirely God's Word and does not make mistakes," then "the argument's over, because there's no debate about that in Southern Baptist life. I don't know anybody in the SBC who would not agree the Bible is the inspired, authoritative Word of God."

(Pressler has helped organize meetings for Southern Baptists interested in working to influence composition of SBC agencies and boards toward a more fundamentalist point of view. He spoke at a pastors' con-

ference at First Church, Itta Bena, Miss., several weeks ago, and at a meeting earlier at Beacon Street Church, Philadelphia.)

"Functional inerrancy" has been the position of Southwestern Seminary over the years and its faculty members have all signed an endorsement of the statement "the Bible is a perfect treasure of God, that it is truth without mixture of error," Dilday said.

"If the issue were the Bible, then I would think we would have had a strong endorsement of Southwestern as a leading spokesman for that position," he continued. "But we've not had that. In fact, the opposite is true. The attempt to take over an institution is probably more strongly visible at Southwestern than any other agency."

Dilday also agreed with W. O. Vaught, pastor emeritus of Immanuel Baptist Church, Little Rock, who declared at the meeting faith must not surrender to reason.

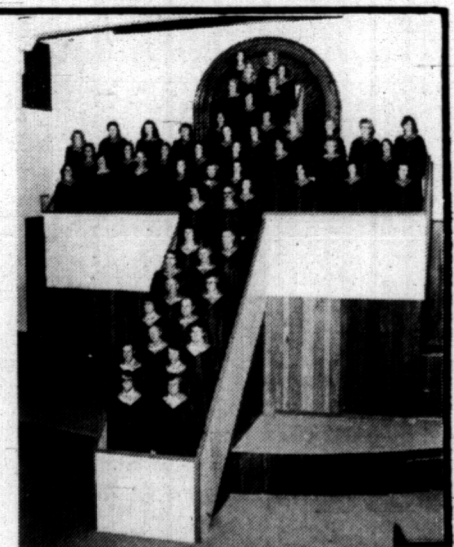
"But I disagree with the implication seminary teachers have adopted a rationalistic theory of biblical interpretation and we have surrendered faith to reason," Dilday insisted. "That is not true."

Calling German higher criticism an outdated theory which "no longer has any serious impact on modern scholarly pursuits," Dilday defended his faculty as persons who approach the Bible "in a serious, scholarly way but never allow reason to displace faith. They still hold to the miraculous, the Mosaic sources for the Pentateuch, and the historicity of the Old Testament."

Conservative scholars, however, "ought to use every legitimate method available for us to better understand the Word of God," Dilday added. In many cases, some tools of higher criticism may be used "to help us understand the text and the cultural and historical settings and know what the Lord is saying to us from his Word," he said.

Regarding the charge leveled at the meeting that he was an active participant in "an open, organized campaign (Continued on page 6)

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Mississippi Baptist activities

- April 4 New Staff Orientation and Directors of Missions Meeting; Baptist Building; 9:30 a.m.-4 p.m. (MBCB & PD)
- April 5-6 Youth Missions Conference; Gulfshore Assembly; 3 p.m., 5th-3 p.m., 6th (BRO & WMU)

The Rio de la Plata climax

Scores of Mississippi Baptist volunteers are making preparations for the climax of Mississippi's partnership venture with Baptists in the area of the Rio de la Plata.

These volunteers will go in four waves for evangelism crusades in Uruguay and Argentina, beginning in April and continuing through May and June.

The Rio de la Plata is the area of South America affected by the Rio de la Plata, or River of Silver; and the area is made up of Paraguay, Uruguay, and Argentina. The Parana River flows out of Brazil and forms a part of the boundary between Paraguay and Argentina. The Uruguay River forms the boundary between Uruguay and Argentina. The Argentine area between those two rivers is known as Entre Rios, or between the rivers. The two rivers converge to form what amounts to a sizeable bay between Argentina and Uruguay, and that bay is known as Rio de la Plata.

Two groups of Mississippi Baptists will be leaving the middle of April for evangelism crusades in Uruguay and Argentina. Two of the teams from the Argentina group will range farther south than any ever have during the partnership venture. Though my primary mission will be observing and reporting, I will be teamed with Jesse McMillan of Sallis during a part of the week at Rio Gallegos, which is as far south as one can go overland in South America. An island separated from the mainland by the Straits of Magellan contains a bit of Chile and a bit of Argentina known as Tierra del Fuego (land of fire); and Paul Harrell, Brotherhood director, and his partner will spend a week in this area.

These first two groups will return on May 1, and the second wave will leave for Argentina about the middle of May. The pattern will be repeated one

more time as the second group returns about June 1, and the final wave leaves for Argentina about the middle of June for two weeks of revivals.

These waves of preachers and laymen witnesses will form the main thrust of the entire partnership effort. The vanguard of the venture went to South America in 1981 to discuss with leaders down there what might be expected and what help might be forthcoming. During the first four years participation has been on a steady but limited basis as individuals and small groups have made their way to the Rio de la Plata at their own expense to accomplish any number of objectives. Some have been in evangelism, some have been in construction, some have been in witnessing, and some have been in helping the missionaries in whatever way might be needed such as working with their children during mission week (the annual gathering of the missionaries).

In 1983 about 20 women from Mississippi went to all three countries to teach the book, *The Gifted Woman I Am*, by Marjorie Kelly, who led the group. Earl Kelly, executive secretary, and I went with the group to check once again with Baptist spokesmen there to see what further plans were needing to be made.

The Mississippi Singing Churchmen made a tour of the Rio de la Plata and were a decided asset; and a smaller singing group from Broadmoor Church, Jackson, also made a tour with the same results.

This latter group, by the way, included Gail Wood of the Baptist Record staff. Her husband, J. M. Wood, minister of music at Broadmoor, led the group. And Anne McWilliams of the Baptist Record staff was among those who made the trip to work with missionary kids. While the Baptist Record did not assist in financing their trips, we are

very pleased that these two ladies saw fit to be involved in the partnership.

Another group that had positive results during the partnership was the basketball team led by Keith Cating, BSU director at Ole Miss. There have been many to go — a construction team from Jeff Davis Association; Lola Autry from Hickory Flat; education directors; preachers; and many, many more.

As I was preparing for the first trip, a lovely young lady came up to me following prayer service at my church and asked if I would look for places for her and her husband to serve for a couple of weeks while I was down there. I did find such opportunities, and Perry and Mary Sanderford of Pinelake Church at the reservoir in Rankin County became the first of the volunteers to go from Mississippi to the Rio de la Plata. Mary worked with missionary kids in Uruguay, and Perry helped to expand the auditorium at New Dawn Church in Montevideo. In Buenos Aires Perry helped clear the land where a new mission was begun. Now Perry, who later surrendered to the ministry, is a student at Mississippi College and is minister of evangelism and to the youth at Pinelake Church.

Pinelake's pastor, Lannie Wilbourn, is preparing for his second trip in May; and at least six other members of the church (including the editor) will be involved in the evangelism crusades. Two more will go if financing can be arranged.

In spite of Argentina's war with England over the Falkland Islands, we have continued to go down there to do what we could to help the Baptists in those three countries to strengthen their witness. Because of the war, the effort was extended for a fifth year. Now we are at the point of beginning our final, all-out effort of witnessing, the final push that is really what the entire effort has been all about.

"REVEREND, HOW DO YOU ANSWER YOUR CRITICS WHO SAY YOU SHOULD NOT SPEND SO MUCH TIME RESPONDING TO CRITICISM?"



It has been a worthy chapter in Mississippi Baptist life. It all began with a conversation between Kelly and the Foreign Mission Board. It has made an impact on the Rio de la Plata, and it has made an impact on Mississippi and Mississippians. New people have flashed across our screen of consciousness during the process. There was Jason Carlisle, the first coordinator, who is as much Uruguayan as he is North American (his parents were missionaries to Uruguay and Jason and his Mississippi wife, Susan, now serve there). There was Mark Alexander, the second coordinator, a missionary to Argentina and the husband of Mississippian Cecille. Now the coordinator is Don Mines of Florida, also a missionary to Argentina.

There were so many more — Ignacio Loredo, the Argentine executive secretary who spoke at the Mississippi convention; Jose Santamaria, the effervescent layman from San Juan, Argentina; Mell Plunk, the missionary who made musicians out of the Argentines, who already had music in their souls; Wally and Bet-

ty Poor, the journalist missionaries; and so many, many more.

Now it is almost over. There may be an additional, shorter evangelism campaign next year; but we are coming up on the major climax. Let's not simply say, that's nice, and go on about our business. Let's not ignore it. Though less than 200 will be physically involved, every Mississippi Baptist can be spiritually involved through prayer. This is too important a matter to let pass by without being involved.

There is no way to determine what the ultimate effect of these campaigns will be. There is no way to determine how many souls will be in glory for eternity because of them.

It is time now to begin to pray for the climax of the partnership effort with the Rio de la Plata that will be going on for the next three months.

Be a part of the partnership through prayer.

And for those who still might want to go, it is not too late. Don Mines, 968-3800, would be interested in hearing from anyone who is in a position to go.

The Baptist Record

(ISSN-0005-5778)

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P.O. Box 530
Jackson, Miss. 39205

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Baptist Record Advisory Committee: Ferrell O. Cork, Jr., Aberdeen; Marcus Finch, Meridian; Bruce Hill, Lexington, vice-chairman; Owen Lusk, Columbia; Robert H. Jackson, Brandon; Dan Thompson, Harpersville, chairman. Ex-officio, Evelyn Keyes, Jackson, secretary.

Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Journal of
The Mississippi Baptist
Convention

Charles Pickering

President

Earl Kelly

Executive Secretary-Treasurer

Volume 109

Number 8

The Moonie mailing

Attention is called to information in this issue about an evaluation of video tapes sent to pastors of all denominations all over the nation by the Unification Church. This body is more familiarly known as the Moonies.

Those tapes have permeated Mississippi as well as the rest of the country. Pastors have received the packages with the note printed on the side that they are from "one who cares."

There are three video tapes in each package, each one about two-hours in length. The total time, therefore, is about six hours. In addition, there are a couple of books in the package. The entire mailing has been estimated to cost in the neighborhood of \$10 million, though actually it is anybody's guess as to how much was spent.

Evidently, the mailings were made in an effort to support a claim that the Unification Church is a regular denomination and due all of the privileges of a normal religious

group. The fact of the matter is that Sun Myung Moon, the founder of the body, which is looked upon by most as a cult, is in prison for violating federal statutes. He wasn't acting like the head of a religious body, but he has continued to claim immunity because of the premise of the separation of church and state.

Hollis Bryant, interfaith consultant with the Cooperative Missions Department of the Mississippi Baptist Convention Board, has scheduled an evaluation of the tapes on April 11. It will be at the Baptist Building and, of necessity, will last all day.

There will be no limitation on participation. Officials at First Baptist Church, across the street, have offered the facilities there if the crowd grows too large; and the First Church parking lot will be available.

Bryant plans to involve source people who will be able to properly analyze the material and provide meaningful information.

American Bible Society works on 562 translations

NEW YORK, NY (ABS) — A survey of Scripture translations now underway reveals that the American Bible Society and its partners around the world are involved in translating the Word of God into 562 languages.

Nearly 200 churches and missions, many of them based in the United States, have asked the United Bible Societies fellowship to assist with these translations.

Source of this information is the current annual World Translations Progress Report, which was prepared by UBS in cooperation with the Summer Institute of Linguistics.

Those projects in which there is Bible Society involvement include 376 languages where some part of the Bi-

ble is being translated for the first time.

In Papua New Guinea the Bible Society is associated with translations in 33 languages, the principal one being the complete Bible in Tok Pisin, one of the three "official" languages of that island nation where 716 tongues are now spoken.

Two translations under Bible Society auspices are underway in the United States, each a language "first."

The two, when published, will provide Navajo Indians with the first copy of the Old Testament in their own language, and speakers of the Lakota dialect of the Sioux Indians with their first Scriptures — Luke's Gospel.

Moonie tape evaluation set for Baptist Building

Three video tapes and two books mailed to pastors all over the nation by the Unification Church will be reviewed April 11 at the Baptist Building in Jackson.

Hollis Bryant, consultant in interfaith witness with the Mississippi Baptist Cooperative Missions Department, said the review of the tapes and books would take most of a day, beginning at 9:30 a.m. and lasting until 4:30 p.m. The meeting will be open to all pastors, Bryant said.

While the personalities who will be involved have not been obtained as yet, Bryant said they will make up a panel that will be "persons knowledgeable of the 'Moonies' theology and New Testament theology." The group attending the meeting will view the major portions of the tapes, and the panel will evaluate what has been seen, Bryant indicated.

Parking will be available in the First Baptist Church parking lot on the east side of State Street. Those who plan to attend should notify Bryant at the Cooperative Missions Department, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205. The phone number is 968-3800.

The Baptist Record

Woman's Missionary Union

Convention gifts go for Patterson Porch

By Anne Washburn McWilliams

"I'll Tell It Now . . ." That theme ran like a silver thread through sessions of Mississippi Woman's Missionary Union 106th annual meeting, March 18 and 19 at Harrisburg Church, Tupelo.

Over 1,200 women from across the state registered. The auditorium was packed, from Pastor Larry Fields' welcome, to the last organ note. The Tuesday afternoon meeting possibly set a record for attendance at a closing session.

The women heard messages from missionaries, home and foreign, re-elected officers elected last year; and saw two paintings that were to be sent to the new Woman's Missionary Union building in Birmingham. The paintings will be hung on the Mississippi Porch which is named for Marjean Patterson, executive director, Mississippi WMU.

"Wilda Fancher, wife of James Fancher, pastor of First Church, Coffeeville, presided, during her first convention as president. Other officers re-elected are Sue Tatum, Yazoo City, vice president; Mrs. James Burns, Tupelo, associate recording secretary; and Mrs. Jerry Brunt, Corinth, recording secretary.

Mrs. Fancher announced that the two paintings by Kathleen Parker of Prentiss, one of a church, the other of a baptismal scene, would go to the lobby that is to be called the Marjean Patterson Porch. Several teddy bears were brought onstage, along with the paintings, to be used in the Children's Corner on the porch. The lobby area, which resembles a porch, in the WMU, SBC, building is being furnished by Mississippi Woman's Missionary Union, at a cost of \$47,000. Convention offerings of \$1,440 were designated for this cause. A further description of the porch will be given in another article, in a forthcoming issue of the Baptist Record.

"I'll Tell It Now . . ." was the theme of the devotional messages Miss Patterson brought at the beginning of each session. "I'll tell it — through my spiritual gifts, through my church, through my resources, through our mission organizations." "My church was given a mandate," she said — "Go ye . . . into all the world and preach the gospel to every creature."

"I Told It Then," Miss Auris Pender, age 80, retired missionary to China, Malaysia, and Singapore, was appointed in 1935. In four brief vignettes, she shared memories of people and places and lessons she learned during her days in the Orient. See page 7 for more about her.

"We've a Story to Tell to the Nations," sang Becky Bennett, dean of

students at Blue Mountain College, and wife of Jack Bennett, pastor of First Church, Ripley. She led the congregational singing and also sang specials, like "Heavenly Sunlight." The Blue Mountain College Singers performed Monday evening, under direction of Bart Shanklin. Diane P. Smith sang Tuesday afternoon, accompanying herself on the guitar. Convention pianist was Joy Yates, wife of James Yates, pastor of First Church, Yazoo City. Organist was Dot Pray, keyboard specialist Church Music Department, and organist at Colonial Heights Church, Jackson. Mrs. Pray began and ended each session with 15 minutes of organ music.

Sue Tatum of Yazoo City in presenting the Prayer Calendar called two Mississippi missionaries — Florence

Frederick at Guadeloupe, and Mary Jo Stewart in El Paso, Tex., and prayed with them by phone. The conversations were amplified so that the audience might participate. Also she prayed with Pam Randle, former missionary journeyman, who is now assistant BSU director at Blue Mountain College.

Mrs. Dessie Evans of Coffeeville, age 97, led the opening prayer on Tuesday afternoon. Other Baptist Women who led the prayers included Mrs. Olga Simmons, Myrtle; Mrs. Elton Whitley, Tupelo; Mrs. Myrtle Cain, Amory; Mrs. Sandra Culver, Tupelo; Mrs. Lorene Goodson, Calhoun City; Mrs. Pam Booth, Plantersville; Mrs. Jane Sumrall, New Albany; Patricia Simmons, Jackson; and Marilyn Hopkins, Jackson.

"We Tell It Now." Missionary speakers revealed how in different ways they tell the Good News in Argentina, Bourkina Fasso, Bangladesh, India, and the U.S.A.

Sarah Wilson brought greetings from Argentina, where she works in social ministry, as a representative, she said, of "the little people." She mentioned some of the problems in Argentina — 700% increase in inflation within one year, unemployment, illiteracy, hunger . . . Yet, on the bright side, she said, there are 250 students at the Baptist seminary in Buenos Aires, and probably there will be 500 within a few years.

"Argentina is ready to hear the (Continued on page 11)



Sarah Wilson, missionary to Argentina, brings greetings from the Rio de la Plata.



Mississippi Woman's Missionary Union last week re-elected officers who were elected in March, 1984. Mrs. James Fancher, Coffeeville, second from left, is president; Sue Tatum, Yazoo City, third from left, is vice president; Mrs. Jerry Brunt, left, Corinth, is recording secretary; Mrs. James Burns, right, Tupelo, is associate recording secretary.

Judge ponders motion to dismiss Vatican suit

By Stan Hastey

WASHINGTON (BP) — A federal judge in Philadelphia has heard arguments on a government motion to dismiss a suit challenging full diplomatic relations with the Vatican and promised to act "with reasonable promptness."

Deputy Assistant Attorney General Carolyn Kuhl told U.S. District Court Judge John P. Fullam that Americans United for Separation of Church and State and other plaintiffs in the case do not have legal "standing" to sue President Reagan and Congress over last year's exchange of ambassadors between the United States and the Holy See.

Kuhl argued further the constitutional doctrine of separation of powers among the three branches of government vests in the president broad foreign policy powers, including appointment of ambassadors. "No court has ever required the breaking of diplomatic ties with another country," she said. "This is a political question, not a judicial question."

The U.S.-Vatican decision 14 months ago to establish full diplomatic relations came after the late-1973 congressional lifting of an 1867 ban on such ties. No hearings were held on the legislation lifting the ban, and the Senate passed the measure without debate on a voice vote.

When Reagan announced his longtime political adviser and personal representative to the Vatican, William A. Wilson, was his choice as U.S. ambassador, opponents of the new arrangement voiced alarm at a one-day confirmation hearing before the Senate Foreign Relations Committee.

Wilson's nomination breezed through the committee on a 9-1 vote and the California real estate developer was confirmed by the Senate March 7, 1984 by an 81-13 margin.

Americans United Attorney Lee Boothby told Fullam the president, like all other federal officials, is bound by the constraints of the Constitution. The First Amendment's prohibition of an establishment of religion, he argued, forbids establishment of diplomatic relations with a church.

Although the Southern Baptist Convention is not among the plaintiffs in the lawsuit, the denomination's Executive Committee in February endorsed the views expressed in a friend-of-the-court brief filed by the Baptist Joint Committee on Public Affairs condemning U.S.-Vatican relations as a violation of separation of church and state.

Hastey writes for the Baptist Joint Committee.

Beirut missionaries plan "to stay long as we can"

BEIRUT, Lebanon (BP) — Seventeen Southern Baptist missionaries are continuing to work in Beirut, Lebanon, despite the March 16 kidnapping of a sixth American by Islamic fundamentalists.

Fourteen missionaries are related to the Arab Baptist Theological Seminary in east Beirut and three work at the Beirut Baptist School in west Beirut. Only Mack and Linda Sacco, now living in a Beirut suburb, have children still in Lebanon.

"We are going to stay as long as we can and do as much as we can," emeritus missionary Mabel Summers said in a March 18 telephone conversation with Elise Bridges, Foreign

Mission Board associate director for Europe and the Middle East.

Summers said Lebanon mission leaders have decided to keep the nine-student seminary and 800-student school open because the 17 missionaries intend to stay.

However, mission leaders reaffirmed the missionaries may make individual choices to leave for safety reasons. The missionaries are staying close to their homes and their work, Summers said.

Tension in Beirut escalated March 11 when the United States vetoed a United Nations Security Council resolution which would have con-

(Continued on page 4)

Conference to examine church-state relations

NASHVILLE — The Baptist contribution to church-state relations will be examined during a two-day conference jointly sponsored by the Historical Commission of the Southern Baptist Convention, the Baptist Joint Committee on Public Affairs and the Southern Baptist Historical Society.

Scheduled April 23-24 at the new Southern Baptist Convention Building here, the program will feature a variety of presentations under the theme, "Baptists and the History of Church-State Relationships."

In the meeting's opening address, G. Hugh Wamble, professor of church history, Midwestern Baptist Theological Seminary, Kansas City, Mo., will discuss "Baptist Contributions to Separation of Church and State."

The two mainstays of Baptist church-state tradition — English Separatist and Anabaptist — will be covered by professors Slayden Yarbrough and William R. Estep, Jr.

Yarbrough, associate professor of religion at Oklahoma Baptist University, Shawnee, Okla., will discuss "The English Separatist Influence on the Baptist Tradition of Church and State Issues." Estep, professor of church history, Southwestern Seminary, Fort Worth, will present a paper on Thomas Helwys.

An assessment of "The History and

Contributions of the Baptist Joint Committee on Public Affairs" will be presented by Stan Hastey, director of information services for the Washington, D.C.-based agency. A dramatic monologue on Virginian John Leland will be offered by Frederick J. Anderson, executive director, Virginia Baptist Historical Society.

During the final session, a discussion of taxation of churches and church-related organizations will be led by a panel including Dean M. Kelley, director of Religious and Civil Liberty, National Council of Churches; Flynn T. Harrell, attorney general's office, state of South Carolina; and James T. Guenther, a Nashville lawyer serving as attorney for the SBC Executive Committee.

The meeting will conclude with an address by Detroit pastor Charles G. Adams on "Baptists and Church-State Relations."

Registration information on the conference may be obtained from the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, Tenn. 37203-3620.

Retreat cancelled

The Marriage Enrichment Retreat scheduled for April 12-14, at Lake Tiak O'Khata has been cancelled.

Joint Committee approves search for research man

WASHINGTON (BP) — Acting to fill a key vacancy on its staff, the Baptist Joint Committee on Public Affairs.

Secretaries will meet at Garaywa

Camp Garaywa in Clinton will host the Mississippi Baptist Secretaries' Conference, April 15-16 with sessions on publication design, art, writing news, and managing an office.

The program, sponsored by the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board, is for church, associational, and state convention secretaries. It will feature a banquet the evening of April 15 sponsored by the Mississippi Baptist Secretaries Association.

Other topics for sessions include "Sounding Board," attitude improvement, public relations, homemaking while working, and individual vocational workshops for offices where there is only one secretary, and for financial, general, pastor's, associational, and educational secretaries.

Advance registration is required. Forms are available from the Church Administration-Pastoral Ministries office at Box 530, Jackson, Miss. 39205, phone 968-3800. Total cost for three meals and housing is \$20.

Orientation begins at 1 p.m., April 15, and the program concludes at 4 the next day.

March 5 approved a search process for securing the services of a new general counsel and director of research services.

The position is open because of the recent death of John W. Baker, a member of the staff from 1969 until his death in January.

Executive director James M. Dunn, along with the agency's four current officers, will conduct the search.

The search panel is currently receiving applications for the position and indicated it welcomes all interested Baptist attorneys to send resumes to Dunn at 200 Maryland Ave., N.E., Washington, D.C., 20002.

During its two-day meeting at First Church, Washington, the committee paid tribute to Baker in a ceremony marked by personal reflections and testimonies. Baker's widow, Mary, and two of their sons attended.

Baker died Jan. 12 of heart failure following a heart attack suffered last Christmas Day. He was 64.

In his 15-year tenure at the Baptist Joint Committee, Baker became known as one of the nation's foremost legal experts on matters of religious liberty and separation of church and state.

In another personnel move, the Baptist Joint Committee named its director of information services, Stan Hastey, as associate executive director. He will assist Dunn with administrative duties and be a spokesman for the agency.

Paul Jones (center with sweater) talks with Temple Baptist Church, Hattiesburg, member Beverly Gallion just before a conference on Parenting by Grace begins at Temple.

Jones, director of the Mississippi Baptist Christian Action Commission is a trained teacher of the Parenting by Grace program developed by the Baptist Sunday School Board.

He explains that the program "affirms that in the parenting role, one begins with unconditional love . . . there is nothing the child can do that removes the child from God's or the parents' love." This includes, says Jones, problem pregnancies, law violations, or other sexual or ethical norms of the family.

Jones says the course, which can be adapted to church needs, includes helping parents to discover "the teachable moment" and to develop "parenting skills" which are actions a parent would take to encourage or discourage. The program "focuses on the goal of the child becoming a mature Christian adult," says Jones.

* Two others in Mississippi are



qualified to teach Parenting by Grace. They are George Lee, director of missions for Marion, Walthall, and

Lawrence Counties, and Billy Johnson, pastor of Dixie Baptist Church, Hattiesburg.

'Autonomy' spurs formation of California association

TIBURON, Calif. (BP)—Two churches which were not seated at the annual meeting of a Southern Baptist association near San Francisco because they had ordained women as deacons and/or ministers, have joined with six other churches to form a new association.

All eight of the churches which formed the Golden Hills Baptist Association Feb. 16 had been members of the Redwood Empire Association which last October refused to seat messengers from Tiburon

(Calif.) Baptist Church, First Baptist Church of Sonoma, Calif., and Napa (Calif.) Baptist Church.

Tiburon, which hosted the organizational meeting, had ordained two women deacons while Sonoma had ordained women to the gospel ministry. Napa had ordained women to the ministry and has an ordained woman minister on its staff.

Last June, messengers to the national meeting of the Southern Baptist Convention adopted a resolution opposing the ordination of women.

Under the decentralized structure of the Southern Baptist Convention, each unit (the local church, the association, the state convention and the national convention) is independent and relates to the other units voluntarily.

Tiburon and Sonoma joined the new association, while Napa had visitors present for the organizational meeting. The eight member churches were represented by 46 messengers at the meeting at Tiburon. The new association voted to cooperate with the Southern Baptist General Convention of California and the SBC.

Homer McLaughlin, pastor, Montecito Baptist of Santa Rosa, was elected moderator. He said, "the big issue (in forming another association) is autonomy of the local church. Very few of the churches in the new association have ordained women. With them the issue is not whether or not it's scriptural to ordain women, but rather the autonomy of the local church. We simply don't want an association deciding what a local church can or cannot do."

The churches which made up the Redwood Empire Association were divided into two associations for several years and then were merged into one in 1980 and the Redwood Empire named retained. McLaughlin said due to distance, as well as other factors, in his opinion the two associations should never have merged in the first place.

Featured speakers at the meeting included Willie Gaines, pastor, Emmanuel, San Jose and president of the state convention, and Harold K. Graves, president emeritus of Golden Gate Baptist Theological Seminary, Mill Valley, and a member of Tiburon.

Byron Reid omitted

The name of Byron Reid of Greenville inadvertently was left off of the cutlines under a picture of an ensemble singing at the Evangelism-Bible Conference in Greenville. He was one of nine persons singing in the group and the only one unidentified.

Dilday disagrees with "liberal drift" theory

(Continued from page 5)
to unseat the president of the convention," Dilday said he has "taken a clear stand. I do not favor a political solution to the political takeover I see already facing the convention."

Although some groups have arisen which have taken an "organized, political form," Dilday said he feels "there are better ways of meeting the challenge on a spontaneous level of persuasion and information."

And though he has "very personal convictions about the kind of leaders we ought to have," Dilday vowed, "I will not be a part of telling anyone else how to vote."

Dilday said the Little Rock meeting was "obviously an attempt to suggest one kind of vote and even imply if you voted contrary to that position you were voting conservatism out, and would be a party to seeing our convention go down to liberalism."

Instead of seeing the "unprecedented attacks" on the SBC president envisioned by one speaker, Dilday said he sees "expressions of great concern about the leadership qualifications of our elected leaders, that they ought to be not only people who are Bible-believing conservatives

in their theological stance and evangelistic in missionary activity but people who have a proven track record of support for convention causes and agencies."

Dilday said although each church has the right to determine its own level of support for Southern Baptist causes, he believes "it has been pointed out very clearly" the current convention president (Charles Stanley of First Baptist Church in Atlanta) and his church have not been very involved in associational, state, or SBC mission programs.

Dilday also objected to the idea that efforts are being made to "unseat" the current SBC president. Though SBC bylaws allow for presidents to serve two terms, they are also clear that each year a "carefully stated choice" is to be made by messengers as to who should be president, Dilday said.

Dilday said several persons approached him after the Feb. 28 meeting to ask whether he had used Cooperative Program funds to cover his expenses for the meeting. He said he did not.

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

Faces And Places

by anne washburn mc williams

"To love many things"

"The best way to know life is to love many things," said Vincent Van Gogh (on a postal card to me from Genevieve Zachary.)

Last week was one I lived to the hilt. Though my birthday was on Friday, I began celebrating on Sunday with lunch at Rosa Hooper's after church.

Monday morning Mama and I drove to Tupelo, along a fantastic Trace banked with redbuds. (She's spending three weeks with us.) In a 10-minute rest break, we bought her a new dress at Thomastown.

At Harrisburg Church, we attended the WMU Convention, which I've written about on another page. There's no happier, warmer fellowship anywhere in the world than in a Woman's Missionary Union convention. As Dee Gilliland, native New Yorker and a Southern Baptist by adoption, said, "I can't see how any woman anywhere could bear NOT to be in WMU."

The week did have a few frustrating moments — like waiting an hour in a restaurant for an order of oysters, and then receiving them too salty to eat. And nearly freezing one night when I couldn't figure how to turn up the heat. Lorene Goodson of Calhoun City roomed with Mama and me at Trace Inn. Mama and I pulled the blanket back and forth all night. I think Lorene got up and donned a few more layers of clothes.

Wednesday I straightened my desk. That night the fourth grade GAs and Judy Richardson and I had fun producing "The Navajo Baptist Hour."

Thursday was a bit humdrum. All I did was go to work by day and clean house by night.

Friday began and ended with surprises! When I returned from my walk with Brownie, Mama had breakfast on the table. At 7, Joan Peterson called from Pensacola to say she would be praying for me that day. At the office I found a stack of birthday cards. At noon, I decided to treat myself to lunch at the Silver Platter. Afterward, Florence Larrimore said some man from Brazil had called from the Greyhound Station, asking for me. I had no idea who it could be. It turned out to be Eliseo Moreira, a banker from Belo Horizonte, father of Maria Iris, who visited us while studying English in Hattiesburg. He had a satchel full of gifts for me and W. D. and Mama; he stayed for supper with us, and an overnight visit.

W. D. had called during the day to say he was installing louvered shutters at one window as my birthday gift. During supper, he brought out a birthday cake he'd bought. My sister, Betty, called, making a special closing parenthesis for the day.

Saturday morning W.D. drove our guest to Canton to see Mrs. Rosalee Appleby. Mama and I headed for Baton Rouge to see my nephew, Tommy, and his wife, Susan, and their new house. Down that way the azaleas were in full bloom, and some little yellow wildflowers were covering the variegated green fields and parks. Tommy and Susan had a surprise for me, too — another birthday cake,

chocolate.

Sunday afternoon we arrived home in time to welcome a couple of overnight guests from Norman, Oklahoma, Gaiser and Kay Maddox. In 1966, when I spent a month in Guadalajara, Mexico, helping in Bible schools, I roomed with Kay, a math teacher. This week they were on their way to Natchez with a group of senior citizens. Their activities director, a native Mississippian, had brought them here to show the glories of her state in spring.

The funniest story I heard all that busy week came from Miss Auris Pender. While speaking several times at the WMU convention, she kept the audience in stitches. I could not possibly describe her facial and vocal expressions, and they are what she uses to add humor to her speaking style. The spotlights were bothering her, so she said she'd be glad to get back to Kosciusko where they had no bright lights.

Since she usually spoke overtime, Wilda Fancher, the president, would come stand by her as her "warning light." They carried on some "snappy" conversations. Miss Pender, 80, said she didn't like to be bossed.

Miss Pender was appointed as a missionary in 1935 and served in China, Hong Kong, Hawaii, Singapore, and Malaysia. At the beginning of World War II she was interned in Hong Kong for six months. She said she found that she could use every experience as an opportunity to learn. During this internment she found an unusual opportunity for service. She made 167 pairs of men's shorts.

The men in that prison, and most of the group interned there in Hong Kong, had only the winter clothes they had arrived in. When hot weather came, they were most uncomfortable.

Somehow they were able to obtain bolts and bolts of khaki cloth. Theron Rankin, who was there, too, found out that Miss Pender could sew. Her mother had taught her when she was nine years old. They found one hand-operated sewing machine. "We took a WMU survey," she recalled. "Who needs what? When? and Where?"

She didn't have a pattern, so she had to make her own pattern. They told her just to make a sack-like thing for shorts, with a drawstring at top. But she said no, she wanted her work to be something she wouldn't be ashamed for the governor to see if he came by. (He didn't.) They sprinkled the cloth and spread it in on the green grass to dry. Then she cut the shorts — five pieces in each.

"I didn't make a fly opening," she said. "That would have taken too much cloth. So I put a placket. Then I made two little pleats on each side. Most men wear belts, so I added some loops. That didn't take much cloth."

One missionary, a Mr. Burnside, kept sending word she had not made him anything. He was so large she kept putting him off — would take too much cloth. Finally she sent him word to come and she would measure him for a necktie!

He said, "Never mind!"

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

Missions gifts percentage hike

Editor: Southern Baptists do not get excited about many percentages. However, 10.34 percent is one to get excited about.

Last year Southern Baptist undesignated giving amounted to \$2,774,920,865 according to the 1983-84 church letter results. Total Cooperative Program gifts from all churches amounted to \$287,126,013.00. When you put these two figures in your calculator, you discover that Southern Baptist churches contributed an average of 10.34 percent of all the undesignated monies they received through the Cooperative Program for state and Southern Baptist Convention ministries.

Cooperative Program percentage giving is on the rise in our churches. Let us give thanks to God and to our church members for this increase.

James L. Powell
SBC Stewardship
Commission

A chance for the young

Editor:

I am writing in order to address Baptists in my native state on a growing problem among young and inexperienced Southern Baptist ministers who are graduating from seminaries with no place to serve.

This subject seems to have no priority among our churches and their personnel committees when selection time comes to obtain a new staff member. It is common to find church vacancies filled by those experienced persons who move from church to church while the young, inexperienced minister who is trained with money from our Cooperative Program seems to be wasting away, not being given a chance to serve any church.

I, like my fellow strugglers, have to work at any secular job, regardless of the pay. It has been two years since my graduation, and I have been through three jobs to support my family, due to circumstances in our economy. I would welcome just one chance to serve a church and appreciate the people I would minister to in that church.

Please do whatever is possible to

alert the churches and help change committee attitudes to better use our convention resources.

Lonnie Stewart, Jr.
620 E. Samford Avenue
Auburn, Alabama
(NOBTS, M.R.E.—1983)

Delightful story

Editor:

Anne McWilliams' story about the Japanese and their relationship to the church at McComb is delightful. I have shared it with the secretary in my building whose husband is a student at Reformed Seminary. It is interesting and well written.

One more item I wish to mention. Please see if we can impress upon fellow Baptists that it is GULF-SHORE. Not Gulfshores. As one who served as executive assistant at Gulfshore for four years, it really makes me cringe each time I hear someone add an S.

Thanks for your help.
Eunice Campbell
Jackson

At-home article

Editor:

In response to Anne McWilliams' article in the Baptist Record (March 7) referring to the Volunteers at Mississippi Baptist Medical Center, she sure summed it up greatly! The volunteers around the Intensive Care waiting room are at the right place and are truly appreciated. After being there for six and one-half weeks with "my patient," I know all those nice words Anne used to describe them and their services, to be true. Also I want to compliment the Guest House at the YWCA. Mrs. Barnes and the others in charge are the greatest. I was there a year ago and think of them often.

Thanks, Baptist Record, for a real-at-home-article!

Mrs. Richard Henning
French Camp

We need revival

Editor:

Well, it's over again! Pastors have come back and preached sermons from the Evangelism Conference. We have made our people feel ashamed for not witnessing. We may have even tried to witness to and visit a few new Baptists who moved into the area or who may be disgruntled with a sister church.

What really is the condition of our convention in the area of our Evangelistic Outreach? We are in tough shape. In 1972, Southern Baptists baptized 445,725. In 1982, Southern Baptists baptized 411,534 and in 1984, 372,029. That's a drop from 1972 of 17 percent. From 1982 to 1984, 10 percent of that 17 percent drop was registered.

If you think that is disturbing, the number of churches reporting baptisms is down. Exactly 6,620 or 1/6th of our churches reported 0 baptisms.

What is the reason for this drop? Is it our giving? Is it our lack of organization or structure? No! Last year alone we increased giving by 8.8 percent. Our hierarchy is ever growing. Our organizational structure is increasing. A.C.T.S. went on line. Our churches are computerized, and we are learning how to do churchwork at a record pace.

Right now in the U.S., we are in the budget process; and people are asking, "What are we getting for our dollars invested?" In the same way, I sense a growing questioning in our denomination, "What are we doing with our buildings, boards, agencies, and consultants? Are dollars we're investing in this colossal giant being spent wisely? Do we plan to continue to decline as a denomination? Are we growing to be more institutional than inspirational? Are we winning men?"

Of course answers aren't easy, but I believe "grass roots" Baptists want answers. It's ironic, but it looks like we have purchased a few spiritual toilets and claw hammers. Great expenses, little results. This seems to be the growing trend of Southern Baptists. We desperately need reform, regeneration, and revival in our denomination. If we don't achieve this soon, we are headed down the same path of other mainline denominations. Steady decline and death is imminent.

Davis R. Odom, pastor
Crossgates Church
Bandon

Funding ban fails

DETROIT, Mich. (EP)—Michigan Gov. James Blanchard's veto of a bill banning state funding of abortions was upheld March 12. The Michigan legislature, voting 72-32 in favor of the measure, fell two votes short of the two-thirds majority needed to override Blanchard's veto.

Grenadians seek to "reeducate" children

ST. GEORGE'S, Grenada (EP) — Evangelical churches all over this island nation have begun a rigorous program of "reeducation" for children who joined the soviet-inspired Young Pioneers Movement during the four-and-a-half years of Marxist rule here.

The churches of Grenada have learned some techniques of teaching from the Marxists, and are teaching the children in a systematic way the fundamentals of the Christian faith.

Several pastors on the island have noted the patience and persistence used by Marxist teachers in indoctrinating the children, and hope to do as thorough a job in Christian reeducation.



Evangelists elect officers

Officers for the Conference of Mississippi Baptist Evangelists were elected last week as the group met during the Evangelism-Bible Conference in Greenville. Left to right are Gary Bowlin, Brandon, president; Myrna Loy Hedgpeth, Jackson, secretary-treasurer; and Jerry Swimmer, luka, vice-president.

Water returns to Uganda city as Baptists install new pump

LIRA, Uganda (BP) — Water runs again in the pipes of Lira, Uganda, where officials feared an outbreak of disease before Southern Baptists offered to provide the city a new pump.

Southern Baptist missionaries Walter Allen of Texas and Paul Eaton of New Mexico worked almost a week installing a new pump purchased with Southern Baptist relief funds after the town's old pump was judged beyond repair.

After the old pump grew unreliable, missionaries joined other residents crowded around two boreholes with hand pumps. The holes had become the primary water source for the town of 35,000. Some residents used local springs, but the springs began to dry up during the dry season. People became desperate, said Eaton.

The town pressed every available vehicle into service hauling water, especially for institutions such as boarding schools. The district commissioner began to fear an outbreak of disease.

When the new pump was installed, Lira District Commissioner Agnes A. Oonyu wrote to the missionaries, "Sometimes when people are or have been too kind to one in such a way as you and your mission have been to the people of Lira Town, it is very difficult for one to just say 'thank you' because it is a common word which does not show the inner feeling of a grateful people."

CT offers chance to see Rockies in September

A Rocky Mountain Chautauqua Tour will include stops at Hot Springs, Dodge City, Yellowstone, Taos, and will include the program at Glorieta Baptist Conference Center's senior Adult Chautauqua.

The trip will take place Sept. 14-28 and total cost is \$759 per person, double occupancy; meals enroute to Glorieta are extra. Speakers for the Glorieta program include J. Marshall Edwards of Conroe, Tex.; Tom Elliff of Wheatridge, Colo.; and music by John Ballard of Lubbock, Tex.

Other steps along the way will be in the Ozark Mountains, Rocky Mountain National Park, Grand Teton National Park, Temple Square in Salt Lake City; Bandolier National Monument, Santa Fe, and the Billy the Kid Museum.

Norman Rodgers, consultant in the Mississippi Baptist Convention

Board's Church Training Department, has a slide presentation concerning the trip which can be scheduled for senior adult club meetings.

A \$50 deposit (refundable up to August 15) must accompany each reservation and will be a part of the total cost. A detailed brochure is available on request. Write Norman Rodgers, Rocky Mountain Chautauqua Tour, Church Training Department, Box 530, Jackson, Miss. 39205.



Beth Watkins

Party honors new journeyman

Fairfield Church, Moselle, had a reception Feb. 17 to honor Beth Watkins, former member and pianist there. Beth is now a missionary journeyman in Japan, from March 1985 until December 1986. She sang and spoke in the Feb. 17 evening service at Fairfield, telling of her call to missions work and her preparation to be a journeyman. Her address is 2-15-15 Shimo Itozu, Kokura, Kita-Ku, Kitakyushu-Shi, 803, Japan. Michael R. York, Fairfield pastor, says, "Beth would appreciate correspondence and prayers."

Staff Changes

Valley Park Church has welcomed Gerry Courtney of Ruston, La., as pastor. He is a graduate of Southwestern Seminary, Fort Worth, Tex. He served as pastor of Pleasant Hill Church, Ruston, La., before moving to Valley Park. Courtney is married to the former Lorraine Martindale of Spearsville, La. They have one son.

Larry Powell has resigned as pastor of Friendship Church, Gulf Coast.

New Hope Church, Gulf Coast, has a new music and youth director, Norman Rester. The church welcomed him and his wife, Tracy, with a soup and sandwich luncheon and a money pot.

Roger Boswell has been called as associate to the pastor at First Church, Escatawpa, in charge of the youth ministry, outreach/bus ministry. He goes from a similar position at Temple Church, Jackson County.

Roger Phillips is now serving as minister of music/youth for Temple Church, Jackson County. He moved to that position from full-time music evangelism. He formerly was minister of music with First, Gautier.

Tom Byrge has resigned the pastorate of Graceland Church, Jackson County, and has moved to a pastorate in east Tennessee. From Graceland's beginning as a mission eight years ago, Byrge has served as its first and only pastor. McKinley Warth, associate pastor, has been called as interim pastor.

Michael R. York has resigned as pastor of Fairfield Church, Jones County, to attend New Orleans Seminary. His wife, Carolyn, a native of Neshoba County, also plans to attend the seminary. York is a native of Pineville, Ky., where he was graduated from Clear Creek Baptist College with a bachelor of theology degree. He is available for supply preaching, interim work, or part time pastorate. The Yorks' address on the seminary campus is 4460A Iroquois, New Orleans, LA 70126. Phone (504) 288-5265.

First Church, Tupelo, has called Mike Ross as minister of youth and activities.

Union Church (Alcorn Association) has called Harley Reeves as pastor.

Martha Ann Cooper has accepted a call as minister of youth for West Corinth Church, Corinth. Mrs. Cooper is the wife of Ken Cooper, pastor of West Corinth Church.

Missionary News

Beth Watkins, journeyman to Japan, has arrived on the field to begin her two-year term of service as a secondary English teacher in Japan (address: 1-11-37 Kami Itozu, Kokura Kita-ku, Kitakyushu 803, Japan). She was born in Hattiesburg and grew up in Moselle. Before she was employed by the Foreign Mission Board in February 1985, she was an English and chorus teacher in Bay St. Louis.



Van Williams and Eddie Graves R.A. Chapters of First church, Ripley, held a Lad-Dad Jog-a-thon for Home Missions. Sponsored by the mile, the RAs raised in excess of \$600.00 in the

two-hour activity at Tippah Lake. The Baptist Men's organization treated the RAs to a hamburger supper. John Britt is the RA director; Jimmy Locke is Brotherhood director.

Just for the Record

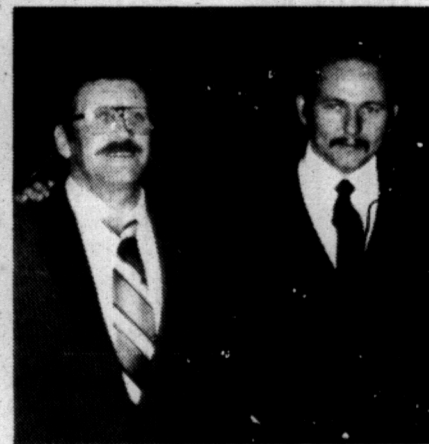
Members of Tishomingo Chapel Church (Alcorn Association) held their first service in their new sanctuary Sunday, February 24. Victor Ward is pastor.

Harmony Quartet will sing April 6 at the Bethlehem Church, Choctaw County, Ackerman, at 7:30 p.m. Jimmy Flake is pastor.

E. P. Baldwin, recently retired pastor of Kendrick Church (Alcorn Association), is available for pulpit supply, interim pastor, and revivals. He may be contacted at Route 1, Box P 6AA, Corinth 38834, or at 287-3397. Baldwin plans to participate in a preaching crusade in Argentina in April.



GAs of Big Creek Church (Wayne) held a Mother-Daughter Tea in the fellowship hall of the church. Their theme was "Because We Love Him." The girls presented a program of scripture and memory work. They honored not only their mothers, but also the WMU members of the church. GA members are Stephanie Williams, Joni Stevens, Belinda Shows, Shonda Cooley, Sierra Beard, Renee Cochran, Rachel Cochran, Marie Adams, Mandy Stevens, Melody Duncan, Lanae McIntosh, Rexanna Ferguson, Sabrina Williams, Mindy Stevens. Billy Duncan is pastor. Louise James is GA leader.



Parkway Church, Morton, licensed Ray Ingram, right, to the gospel ministry on March 3. The church has called him as associate pastor. David Holt, left, is pastor.

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Cooperative Program starts 1985 with boom

By Craig Bird

NASHVILLE, Tenn. (BP)—Budget support for the national programs of the Southern Baptist Convention was impressive the first two months of 1985.

In January the SBC's national unified budget received \$10,812,419 from the 37 affiliated state conventions, the largest one-month contribution total ever for the national Cooperative Program and only the third time monthly contributions had broken the \$10 million barrier.

Perhaps more significantly, February figures backed up the record month as \$9,215,791 in voluntary gifts were received to fund the SBC's worldwide mission and educational programs.

That marked the first time since 1980, when inflation was in double digits, the national Cooperative Program has put together a solid January and February. February receipts had declined in both 1984 and 1983 while a healthy increase in 1982 followed a weak January.

From 1982 through 1984, January-February receipts increased a mere \$470,418. The jump from the 1984 total

of \$18,829,934 to the 1985 totals was \$1,198,276.

The results are such that, five months into its fiscal year, the SBC has received \$47,977,326. That reflects an increase of 8.21 percent (more than \$3.64 million) over the first five months of the 1983-84 fiscal year.

Almost 70 percent of that total has gone to the Foreign Mission Board and the Home Mission Board and another 20 percent has been divided by the six Southern Baptist seminaries. The remaining money, less than \$10 million, has been shared by 11 other national SBC agencies.

In 1979-80, after five months, the national Cooperative Program receipts were just under \$30.2 million. Five years later, receipts are up more than 37 percent.

The growth in terms of real dollars has been even more significant as inflation rates fell drastically and remain low.

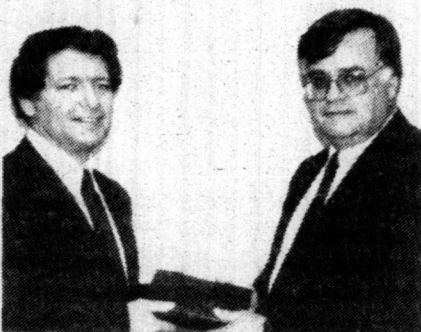
Last year, for the first time, the national Cooperative Program failed to meet its basic operating budget. The 1984-85 basic budget of \$118 million appears to be within reach, however.

Bird is Baptist Press feature editor.

Names in the News



Shubuta Church recently ordained two deacons. Glenn Boyette, left and Wayne (Butch) Jenkins, right, were presented certificates of ordination by the pastor, David Joe Lee, center.



Alvin C. Doyle was ordained to the gospel ministry on March 17 by First Church, Ridgeland. Ed Griffin, right, pastor of First Church, presented him a Bible and preached the ordination message. Ernie Albritton, interim minister of music, led the congregational singing and special music. Donnie Hines, deacon, gave the charge to the church. Doyle, who is presently minister of education, administration, and youth at First Ridgeland, is a graduate of New Orleans Seminary. He and his wife, Mary, have one son.

Perry R. Sanders, pastor of First Baptist Church, Lafayette, La., will deliver the annual Gurney Evangelism Lectures April 9-12 at New Orleans Seminary. Sanders is a former two-term president of the Louisiana Baptist Convention and a graduate of the seminary. Lectures will begin at 10 a.m. in the Roland Q. Leavell Chapel, on campus.

Mike Crook, minister of music and youth at First Church, Corinth, was ordained to the gospel ministry on Feb. 17. Tom Dunser, student at New Orleans seminary and Crook's brother-in-law, preached the ordination sermon.

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BAPTIST RECORD PAGE 9

Thursday, March 28, 1985



Bobby Kendrick, left, was recently licensed to the gospel ministry by Shubuta Church. David Joe Lee, pastor, right, presented the certificate. Kendrick is available for pastorate or supply and can be reached at Box 59, Shubuta, Miss. 39360 (phone 887-5207).

First Church, New Albany, ordained Michael Wayne Smith to the ministry on March 10. He is the son of Mr. and Mrs. Wayne Smith of New Albany. He holds the bachelor of arts degree from Mississippi College, and will receive the master of divinity degree from New Orleans Seminary in May.

He is minister of youth at First Church, Welsh, La.

Kermit McGregor, former pastor in Union County, and present director of public relations for the Baptist Children's Village, Jackson, delivered the ordination sermon. Smith was given a Bible from the church and was honored with a reception.

Odus Jackson on Feb. 26 began his third year in revival ministry. Jackson is also a local church pastor. The church which has provided this opportunity is the Zion Hill Baptist Church, 10 miles north of Liberty.

His number of revival crusades is limited to 12 in each calendar year. He is also available for Bible conferences, banquets, and January Bible Study. His address is Rt. 1, Box 172, Liberty, Miss. 39645.

Kara Blackard, pastor of Wheeler Grove Church (Alcorn Association) has just received his doctor of philosophy degree from the International Bible Institute and Seminary in Plymouth, Fla. In appreciation of his accomplishment, the church is sending Blackard and his wife, the former Linda Robbins of New Albany, on an all-expense-paid trip to Florida for a week to receive his diploma.

The Chaplains' Commission of the Southern Baptist Convention has issued denominational endorsement

to E. W. Campbell to serve as part time (volunteer) chaplain with the sheriff's department, Pike County. Campbell is a member of First Church, Magnolia and is interim pastor of Locust Street Church, McComb.

Aubrey Barton was ordained as a deacon on Feb. 24 at Macedonia Church, Calhoun County. Steve Evans is pastor.

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Revival Dates

Chapparral (Wayne): March 29-31; C. C. Burns, evangelist; services nightly at 7; regular time on Sunday; Jimmy McDill, pastor.

Cleary (Rankin): March 31-April 4; Malcolm Richard, evangelist; Ronnie Cottingham, music evangelist; services at 7 nightly; Kent Shirley, pastor.

Wheeler Grove (Alcorn): March 31-April 3; Billy Davis, evangelist; Dexter Benjamin, song leader; Kara Blackard, pastor.

Providence Church, Hattiesburg: March 31-April 4; Jerry Oswalt, pastor, Second Avenue Church, Laurel, evangelist; Sun. at 11 a.m. and 6 p.m.; 10:30 a.m. Mon.-Wed.; 7:30 p.m. Mon.-Thurs.; Alan Carlson, minister of music at Providence, leading the music; Larry Gafford, pastor.

West Corinth Church, Corinth: April 7-11; 6 p.m. Sun.; 7 p.m. Mon.-Thurs.; Ken Cooper, pastor of West Corinth, evangelist; Andy Roe, Memphis, visiting music ministry.

Pews needed

Rocky Springs Church, Amory, according to Roger S. Dorsett, "is looking for used pews in good condition." Anyone interested in selling them pews may call 256-8856 or 256-8778.

Central, Brandon cantata Mar. 31

Central Church, Brandon, will present the Easter Cantata, "Alive!" written by Joe E. Parks, directed by Mrs. Patti Pannell, narration by Ed McNulty, Sunday, March 31, at 11 a.m. J. T. Pannell is pastor.

New Zion (Amite): March 29, 30, 31; night services at 7; Sunday 9:45; Gary Bowlin, visiting evangelist; Ray Hopkins, pastor; Kenneth Dixon, music director.

Woodville Heights, Jackson: March 31-April 3; Bill Tanner, president of the Home Mission Board, SBC, Atlanta, Ga., evangelist; Clint Nichols, Hattiesburg, music evangelist; services Sun. at 10:30 a.m. and 7 p.m.; during week at 7 p.m.; Carl Savell, pastor.

Mrs. Ned Rice, former state WMU president, dies

Mrs. Ned Rice (Vira Neely Rice) died in Charleston March 12 at age 98. Funeral services were held March 14 at First Baptist Church, Charleston, with the pastor, Donald O'Quin, in charge. She was a member of that church.

Survivors include a sister, Lucy Gay Dunklin of Charleston.

"Mrs. Rice was a powerhouse in Woman's Missionary Union work in Mississippi," said Miss Edwina Robinson, retired executive director, state WMU.

Mrs. Rice in 1926 became a member at large of the state WMU Executive Board, and served there five years. During that time she was WMU Ruby Anniversary Chairman, and later was Diamond Anniversary committee chairman. She was district chairman for two periods, three and six years. She was state WMU president for nine years and vice-president for three years, and state stewardship chairman for two years.



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Battered women can find Safe Haven in Columbus

By Anne Washburn McWilliams

A frightened woman, battered and bruised, can call 328-0200, crisis Contact line in Columbus, at any hour of day or night, to establish a route of escape from her tormentor.

Safe Haven opened last September in Columbus to offer shelter and assistance for victims of domestic violence and sexual assault. Planning had begun in June of last year for the project which is co-sponsored by several community groups, to provide refuge for abused women and children.

Margaret McKeever, project coordinator, or whoever answers the Contact call, will refer the plea to one of 30 women, intensively trained counselors who have worked closely with police, hospital personnel, narcotics squads, and judges, in order to know what to do when a woman calls for help.

Perhaps the phone will ring for

Beverly Allen at her hilltop house on Pleasant Vale. Beverly, a volunteer counselor of battered women, and her husband, Evan, are members of First Baptist Church, Columbus. He is a retired Air Force squadron commander. Though men are not used as counselors, he assists by driving when needed, and doing repair work at the shelter.

"We simply try to touch the tip of the iceberg," Beverly pointed out. "We try to show the women over and over, 'You don't have to keep on living like this,' and we try to help them build their self-esteem."

Since September, Safe Haven has afforded refuge to 16 women and 19 children, blacks and whites, from Lowndes, Oktibbeha, and Noxubee counties, and from several Alabama towns. In January, five families lived there, and in February one woman and two children. The most calls

came the month after "The Burning Bed" was shown on TV; women who called had not known until then that help was available. The time limit for residence is 30 days, which gives a woman time to recover somewhat, physically and emotionally, and to look for a job and a place to live.

Suppose the phone rings for Beverly at 3 a.m. She will not go to the caller's house, but a policeman or a taxi will be sent to take the victim to the emergency room at the hospital. Beverly will meet her there at the emergency room.

Policemen cannot enter the victim's home, unless she has specifically asked them to. They are not allowed to help, unless she asks for help. "A woman can get the judge to put her husband (who has beaten her) in jail overnight, by signing a paper against him," Beverly said.

At the hospital, the victim of rape or beating receives a physical exam, is questioned by police (this may be more painful for the victim than for the one who assaulted her), and given the chance to call a relative. "And fourth, we try to convince her she does have rights, even though she thinks she doesn't."

At Safe Haven, the women are given help with small children (Safe Haven workers always try to place the children with their mother), help them find an apartment and a job, or help them get GED certification.

Baptist Women of First Baptist Church, Columbus, and other groups, give clothes, food, medicine, and transportation to doctors' and lawyers' offices.

Safe Haven residents, so near to the point of giving up, often tend to depend wholly on their benefactors. "We want to help them," said Beverly, "but even more, we want them to learn to help themselves."

The women contribute to their own food costs (some receive food stamps) and work together to do the cooking and cleaning at the house. They participate in discussion groups. Of course, no alcohol or drugs are allowed. (The residence also has rooms for House of Hope, for women alcoholics.)

"Our biggest problem," said Beverly, "is getting these women to believe they don't have to keep living this way. For most of them, and their children, it is the only way of life they have ever known. They don't realize there can be a better way. Most of the women are so miserable, thinking of self, and so burdened with low self-esteem that they don't properly care for their children. Often they don't keep them clean."

"We want to help the total person, to give spiritual aid as well as physical, which we take care of first. In a way, what we do is only a Band-Aid. But it does let the women know someone cares, and wants to help."

She added, "The only way to beat all these problems is Jesus." Amazingly, though — right here in Mississippi — many of the women who have come to the shelter, she said, "have no idea who Jesus is." They ask, "What do you mean, forgiveness of sin? salvation? what is that?" They have no religious



Evan and Beverly Allen

training, as background.

"We can't advise anyone to leave her husband, but we can show each one that she has a choice, or choices. One step toward rehabilitation is to get an individual to think for herself." Often a victim elects to return to her husband. Yet the pattern keeps repeating. In a while, she will come back battered.

The Allens have been Baptists since shortly after they moved to Columbus in 1980. He grew up in the Presbyterian church in Forest (his mother was a Baptist) and she grew up in First Christian Church in her hometown in Oklahoma. After he retired from the Air Force in 1970, he worked for ten years with Sears.

It's not in Evan's nature to sit around and do nothing. He and his wife, in Christian Service Corps, have

worked in Oklahoma. He is state vice president of Campers on Mission. Both sing in the church choir. He sings in a barbershop quartet and is taking seminary extension courses.

Much of the furniture in their house came from England, Germany, or France — a legacy from their Air Force days in Europe. The view from windows on three sides of their house looks out on treetops and lakes. The oil paintings — flowers, fruit, landscapes — were done by Beverly. The Allens' daughter, Jamie Burian, a nurse, lives with them, and also their 14-year-old grandson, Ronnie. Here they have created a retirement haven, but they reach out from it to others.

"We have really received a blessing in working at Safe Haven," she repeated.

Devotional Games church members play

By David W. Spencer
Matthew 11:16-19

For the past three weeks we've been examining our generation's childish, religious games. We've found that people still play silly games and miss God's blessings. Now we'll continue our list of popular games.



Spencer

One of the hottest games going today is "Religious Trivia Pursuit." The object of this game is to get the church off center from its main business. If you can make the church turn from evangelism, missions, and disciple-making to other issues, then you can be a big winner.

Previous winners turned the church's attention to law-keeping at Galatia, tongues at Corinth, dietary regulations at Colossae, and the Second Coming at Thessalonica. But use your own originality. Some more current trivia pursuits are cemetery-keeping, singing schools, deeper life conferences, social clubs, book-of-the-month clubs, membership grooming, sanctuary overlaying, guarding the post, and tea parties.

You will know that the game is over when the church begins to rot, decay, lose its evangelistic flavor, and forget missions.

One of the oldest church games is "I Shot You Down." People were playing this in Jesus' day. He came into the world like an influx of joy, was excited about the Kingdom of God, and believed in a warmhearted, serving religion. The people of his day "shot him down" because they hated enthusiastic religion.

The object of this game is to let the air out of everybody's balloon before they can get too excited about being a Christian. You must employ whatever strategy you can devise to keep the church down in spirits.

Some examples are: (1) Never allow any good word about the church to go unchallenged; (2) if somebody says that the preacher's sermon was excellent say, "Yes, but his tie didn't go with that suit!" (3) if the attendance is high, say it's just a fad; (4) if the church adopts a record budget or goal say, "They'll never reach it." (5) if the church is growing, be sure to say, "I liked it better when it was small!" (6) if someone gets saved be sure to say, "Well, I don't believe he knows what he's doing!" and (7) if someone surrenders his life to the ministry or the foreign mission field be sure to ask, "When's the wake?"

One of the newest games is "Brother, I Feel Good!" The object is to put other Christians down and make them feel like second class Christians. Special equipment is needed for this game: a tight-fitting halo, a plastic smile, and a sugar dispenser.

Some of the rules are: (1) Make other Christians question the reality of their faith; (2) anytime someone is sick you must convince them that it's due to sin (Job's friends played this well!); (3) convince people that real Christians never have problems because life is one happy trip (caution: never let them read about Paul's sicknesses or problems!); and, (4) extra points are awarded for each time you convince someone that your church is better than theirs.

As we read our scripture, we are amazed at the childish games Jesus' generation played. They felt like religion was important, but they played childish games and missed the blessings of the Kingdom of God. Pray that when the Lord returns he will not find us playing childish games.

Spencer is pastor, First, Long Beach.

Book Reviews

MIRIAM by Lois T. Henderson (Harper and Row, paper, 261 pp., \$7.95) In this novel, the author mingles historical events, such as the plagues, the miracle of the manna, and the receiving of the Ten Commandments, with portraits of famous Old Testament figures, Moses, Aaron, and Miriam. She retells the story of Moses' older sister and her role in the exodus from Egypt. As a *Christian Herald* writer said, "Lois T. Henderson . . . takes pains to be historically accurate, yet she writes in an imaginative and engaging way. *Miriam* makes for absorbing reading while providing spiritual insight." Other novels by Henderson include *Abigail*, *Hagar*, *Lydia*, and *Ruth*. — AWM

THE ART OF HANGING LOOSE IN AN UPTIGHT WORLD, by Ken Olson; Fleming H. Revell Company, c1974; 157 pages; hardback, \$8.95.

Here are a series of unrelated chapters which deal with the art of "hanging loose," i.e. living life in a relaxed and anxiety free manner. The sound practical advice given here does not claim to be a panacea, only a series of principles for Christian living. For instance, what do you do when someone offends you? Olson suggests that you not allow others to dictate your frame of mind and that you learn how to "shake the dust off your feet" and keep on going. The subject of worry is dealt with creatively as the "what if" tape, an incessant tape recording of our phobias. Olson

gives some suggestions for turning off this annoying tape. Also, there is the "it ain't fair" tape which plays in the minds of so many of us. Olson shows how faith can overcome this debilitating problem. There are also some suggestions for the perfectionists among us (or within us), a humorous and practical chapter on marriage, and an extremely helpful discussion of parenting. Olson's style is light and punctuated with anecdotes. But his subjects are weighty and his suggestions are sound even if not completely thorough.—Reviewed by Alan Day, pastor, First Church, McComb.

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Offering goes for Patterson Porch

(Continued from page 3)

gospel. They are bursting at the seams." She said, "Those volunteer evangelism teams who are going there from Mississippi this year I believe will see something great happen."

The number of missionaries to Argentina has decreased sharply in recent years due to death, retirement, or resignation. "Send your sons and daughters to Argentina," Miss Wilson pleaded. "We need them."

Larry and Cheryl Cox are telling it in Bourkina Fasso by digging wells in a dry, thirsty land. They are telling it through literacy classes. They are telling it through the distribution of garden seeds, and through other agricultural projects.

One young man in that country planted a garden with some of these seeds, but someone kept stealing his fine carrots. He asked the witch doctor for a fetish to scare away the thieves. When Larry saw the fetish in the garden (cotton stuffed into a seashell), he picked it up, put it in his pocket and took it home. That soon brought the young man over to inquire why he'd taken it away, giving the missionary an opportunity to tell him about Jesus.

James Young is telling it in Bangladesh with the help of fish and ducks and goats, as he tries to help satisfy physical as well as spiritual hunger. The Baptist Mission imports ducks from Thailand. Ducks not only furnish meat, but their droppings fertilize the fish ponds that the missionaries have encouraged the people to dig. Baby ducklings coming into the airport from Thailand are a lovely sight, Young said — but the goats coming in from India cost the airline a small fortune "to get the smell out of the aircraft."

Bangladesh is a land of perpetual hunger. Young recalled a time not long after he first arrived there, a starving man came to his door, the glaze of near death in his eyes. Young and his wife gave the man something to drink, and a piece of bread. "I'll never forget how he held that bread — as if it were something holy."

Not only do the Youngs search for ways to give bread to the hungry. They tell them, in a Moslem land, of the Bread of Life. "The most beautiful sight ever" to him was recently to watch as a whole family was baptized.

Jean Jacobs tells it in Trinidad through the printed word. She is coordinator of a team of seven writers who prepare Bible lessons for Caribbean Publications. "My husband and I pro-

mised the Lord we'd go anywhere, to the end of the earth. He sent us to the tip end of an island chain in the Caribbean. I tell the women of Trinidad, 'I am here because God loved me, and he told me to come and share his love with you.'"

Sarah and Van Williams have been telling it for ten years in India where he was a doctor in the Bangalore hospital. He has accepted a new position with the Foreign Mission Board as health care consultant.

One morning, Sarah said, she was busy teaching. A craftsman kept interrupting, wanting to sell her something he had made. She was a bit impatient, but he would not give up. Finally he asked her, "What is this word, Baptist?" and she realized that his need was more important than her own plans for the morning. "I was able to place the scripture in his hands."

Two volunteers shared their experiences of telling it on other continents. Last year Mildred Whitfield of Pocahontas and Pattie Dent of Holly Springs helped to catalog books in Baptist seminary libraries — Mrs. Whitfield in Kenya and Mrs. Dent in Singapore.

Kenneth Michel tells it at the University of Connecticut, where there are 20,000 students. In the Mission Service Corps, he is Baptist student director. This year, he said, two students will go out from the university as summer missionaries, the first ones who have been sent out from New England. Kenneth is the brother of David Michel, who spoke on "Planned Growth in Giving" and who is consultant in the state Stewardship Department.

Doris Diaz tells it across the U.S. to women who speak in other languages. Diaz grew up in Guatemala. Though she speaks English quite well, she said, "I still believe God understands Spanish best." (She is employed with WMU, SBC.) "When you come to the things of the heart," she added, "you can do it better in your own language."

June Whitlow, also with WMU, SBC, talked about "Telling It Through Woman's Missionary Union" and Dee Gilliland, executive director, Kentucky WMU, and former executive director, Northern Plains Baptist Convention Woman's Missionary Union, talked about "Telling It in Sister Conventions."

Bill Sellers, Annuity representative, explained the relationship of annuity plans to missions. Martha Haggan, wife of Dolton Haggan, pastor at Pocahontas, assisted Mildred Whitfield with her presentation about Kenya.

Ashley McCaleb, consultant, Mississippi Woman's Missionary Union, directed a discussion on "Telling It From Different Perspectives." Her panel guests were June Whitlow, Doris Diaz, and Dee Gilliland.

Women from Lee Association who served as chairman of various convention committees were Mrs. L. D. Hancock, flowers; Mrs. Elton Whitley, decorations for meals; Mrs. Larry Otis, ushers; and Mrs. William Beasley, transportation.

Next year's convention will meet at Broadmoor, Jackson.



At the speakers' table during the luncheon for parents of missionaries are June Whitlow, WMU, SBC, Birmingham, one of the convention speakers; James Fancher, pastor, First, Coffeeville; Mrs. James Fancher, state WMU president; Marjean

Patterson, Clinton, executive director, Mississippi WMU; Sue Tatum, Yazoo City, vice president, state WMU; and Dee Gilliland, director, Kentucky WMU. On the right of the table, conferring with Miss Patterson, is Dell Scoper of Laurel.



Mrs. Dessie Evans of Coffeeville, age 97 and still an active member of Baptist Women, led the opening prayer for the Tuesday afternoon WMU convention session.



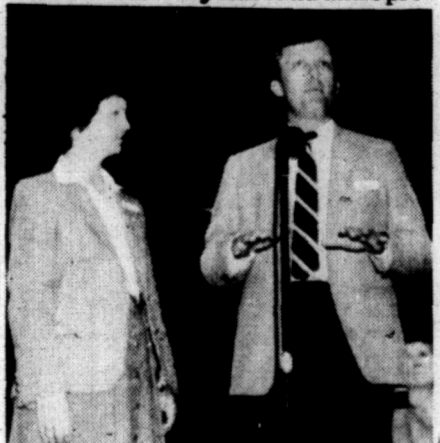
Two paintings by Kathleen Parker of Prentiss were shown on Tuesday afternoon to women attending the WMU convention. One (above) is a church scene and the other a baptismal scene. They are to be placed on the Mississippi Porch at the new WMU Building in Birmingham, Ala. The porch has been named the Marjean Patterson Porch, in honor of the executive director of Mississippi WMU.



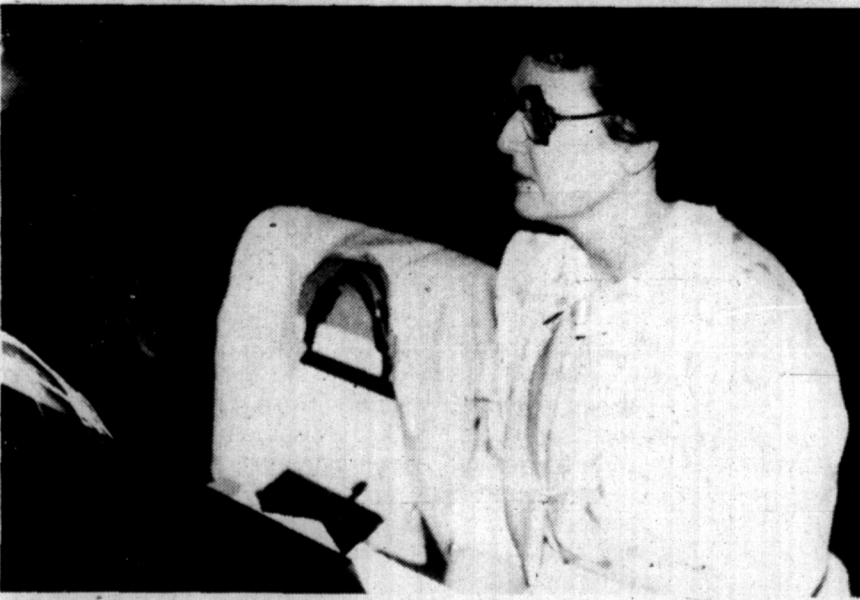
Bill and Opal Ferrell were among the parents of missionaries honored in the March 19 luncheon at Harrisburg, Tupelo. Their son, Curtis, and his wife, Deanie, are missionaries to Ecuador. The Ferrells are former missionaries to Argentina. He is now pastor of the Spanish Baptist church at Broadmoor, Jackson.



Sue Tatum, Yazoo City; Dee Gilliland, executive director, Kentucky Woman's Missionary Union; and Doris Diaz, WMU, SBC, Birmingham evidently find sitting at the speakers' table amusing. They attended the luncheon given in honor of parents of missionaries. Miss Tatum, who is state WMU vice president, introduced the parents. Dee Gilliland and Doris Diaz were guest speakers in two convention sessions. (Photo by Fannie Belle Neal, Greenwood).



Cheryl and Larry Cox, missionaries, explain how they "tell it now" through agricultural missions in Bourkina Fasso.



Joy Yates, wife of James Yates, pastor of First, Yazoo City, plays the piano for congregational singing. She was pianist for the WMU convention. Mrs. Dot Pray, keyboard specialist, Church Music Department, was organist.



Lorene Goodson of Calhoun City had made dozens of potholders and aprons to give friends and speakers at the WMU convention. She led the opening prayer Tuesday morning.

Baptist Record

- Bible Book: Jesus' call to total commitment
- Life and Work: Unity and mission
- Uniform: Nailed to the cross

Jesus' call to total commitment

By Bill R. Baker
Luke 12:13-13:21

Through the years many gauges have been set up by which Christian commitment may be measured. Probably most of these are altogether made in man and may be used by man to receive good marks on the scale of commitment. The commitment gauge utilized in the text today is made in heaven; therefore, it is God made. Four signs of total commitment to Jesus Christ have been selected for consideration.

Rich toward God (12:13-21) Jesus was approached with the proposition to divide and distribute wealth (vs. 13-14). Since he was neither communist nor socialist, Jesus refused to comply with the request. Knowing that the request was motivated by covetousness, Jesus created a teaching opportunity out of the situation.

He told the story of a committed man who was committed to the wrong things. It is one thing to be committed; it is quite another to be committed to the wrong thing. This man looked to himself for solutions to his problems (v. 17 "thought within himself"). This was his first mistake.

The Christian arrives at his commitment based on seeking the mind of God, not the mind of himself.

The second mistake made by the covetous man was in taking no thought of eternity. He prepared for his future years (v. 19 "thou hast many years") but he did not prepare for eternity. Christian commitment is made in light of eternity, not in light of a few future years. The third mistake highlighted in the story is the rich man's poverty toward God. The committed Christian is rich toward God because he possesses the unsearchable riches of Jesus Christ and he lays up treasure in heaven.

Confidence in God (12:22-34). Christian commitment is based on the belief that God is totally sufficient. Because of this confidence the committed Christian is not anxious about his daily provisions (v. 22). If God can set a table for the birds and color the lilies in a manner beyond the capability of man surely he can provide the needs of his people, and he knows the needs of his people (v. 30). The committed Christian is convinced that if he seeks first the Kingdom of God

then the King will provide daily necessary resources.

Watching for God (12:35-48). The committed Christian knows that Jesus Christ will return. He does not know the hour or day but he is watchful every day and because of that mind set he is always prepared for that extraordinary event. There are many unknowns about the second coming of Christ but there is one indisputable known—he will come again and one super sign of that fact is the watchful Christian.

Fruitful for God (13:1-10). The committed Christian has placed himself at the disposal of the God of creation and salvation; consequently, the fruit of his indwelling presence will be obvious. God's people are like trees planted by rivers of water that bring forth fruit (Psalm 1). He is the vine and his people are the branches and as a result of abiding in the (total commitment) productivity is inevitable.

A person is committed to God to the extent that he is rich toward God, has confidence in God, watches for God and is fruitful for God.

Baker is pastor, First, Clinton.

Unity and mission

By James F. Yates
John 17:9-21

Prayer played a great part in the life of our Lord and yet this is the only extended prayer of his which is recorded in the gospels. In seeking an appropriate title for the prayer, it has been called "the Prayer of Consecration." Some have preferred to call it "the Lord's Prayer," while still others have called it "the Prayer of the High Priest," or "the High Priestly Prayer."

Verses 9-19 contain the content of Jesus' intercession for the disciples, "I am praying for them" (v. 9), making request for them. This was to be a highly specialized prayer; its circle was reduced to exclude everybody except the eleven and their need. He did not pray for the unbelieving world. This does not mean that he did not love it. But the time has come to concentrate upon those out of the world who have believed on him. They belong to God, but God has given them to him (v. 9).

As he had glorified the Father through his life of love and obedience, his disciples had glorified him through their life of love and obedience (v. 10).

In a few hours Jesus would be leaving the world. It was so near and so real that he could speak of it as already accomplished. "I am no more in the world" (v. 11). Beyond the shame and agony of the cross there was blessedness, "I am coming to thee." He would be returning to the glory he had known with the Father before the incarnation, before there was a world of sin, suffering and death. That was not true of the

disciples; he was leaving them in the world to continue the work which he had been doing (v. 11).

Now Jesus, as their High Priest, prayed for the apostles. He prayed in their hearing. He prayed that the joy which he knew even in the midst of hostilities and in the shadow of the cross might be fulfilled in them, too (v. 13). For him it was the joy of a life of conformity to the Father's will; of love for the Father and for his disciples, of commitment to the service of the Father. All of that joy he desired for them.

Jesus prays, "Holy Father, keep through thine own name those whom thou hast given me" (v. 11). While "Father" was Jesus' customary address in prayer in the gospels, it does not appear elsewhere with the adjective "holy." It is important because it relates to the nature of God and that nature is involved in Jesus' first petition.

This first petition was that God would "keep" the disciples as he had kept them while he was in the world (v. 12). He asked, "Keep them in thy name" (v. 11). "Name" stood for the nature of God as Jesus had revealed him. The prayer was that God would keep the disciples true to a life which was consistent with the character of God as revealed by the Son.

The prayer was also that these disciples would be molded into a unity, "that they might be one." They were a diverse lot. Jesus was not praying for their uniformity; he was praying for their unity, a unity like that of

the Father and the Son.

Jesus then prayed that the Father would also keep them from the evil one (v. 15). The Bible is not a speculative book; it does not discuss the origin of evil; but it is quite certain that in this world there is a power which seeks to lure persons out of the right way and into the wrong. The easiest way to keep them from the evil one would be to take them out of his realm of operation, the world, and to take them to heaven with the Father and the Son. Jesus did not pray for that. Rather, they were to be sent into the world and under the guidance of the promised Holy Spirit, they would continue the work which Jesus had started.

Jesus next prayed that God would sanctify the disciples (v. 17). Many translators would use the word "consecrate" rather than sanctify. The word means to set apart to the service of God. And it is to be done in the sphere of "truth," the very essence of God's Word.

We must always remember that God has chosen us out, he has consecrated and dedicated us for his special service. That special service is that we ourselves should love and obey him, and we should bring others to do the same.

Finally, after having prayed for himself as he faced the cross and for his disciples and for God's keeping power for them, his prayers take a sweep into the distant future, and he prays for those who in distant lands and far-off ages will also believe in

Nailed to the cross

By W. Levon Moore

No more tragic story has ever been written than the story of Jesus' crucifixion. Under the leadership of the Holy Spirit, John wrote the stark details of the sordid story. "And he bearing his cross went forth unto a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst" (19:17-18).

Our study of the passage for today causes us to raise the question, "What actually nailed Jesus to the cross?" A close scrutiny of the words of scripture, plus a knowledge of the truths set forth in other portions of the Bible, lead us to declare that three things nailed Jesus to the Cross.

I. Hate

The Jewish leaders for a long time had felt threatened by Jesus. He revealed the hollow hypocrisies of their religious system, and their personal insensitivity to the deeper needs of men. He revealed to the world the inadequacies of their claims to represent the best which God had to offer. They simply could not stand under the brilliant light of the truth which he brought to the world. Therefore, they felt compelled to get rid of him by any means available.

Throughout his earthly ministry, Jesus was hounded by those who sought to silence and destroy him. Many efforts were made to entrap him in his words and embarrass him by proving false some statement which he made. The disillusionment and ultimate betrayal of Judas was part of Satan's plan to reveal men's hatred for the Son of God.

By enlisting the support of a wicked political system, and through the use of falsehood and trickery, they finally accomplished their burning desire to destroy him. In all candor, the total record of scripture verifies the fact that hate helped nail Jesus to the cross.

II. Ignorance

The Roman soldiers played a large part in the actual crucifixion of Jesus. They were the ones who led them away to the place of a skull, they drove the spikes into his hands and into his feet, they gambled for his garments at the foot of the cross, they gave him vinegar to drink when he asked for water, they actually killed Jesus through the act of crucifixion.

They did all this, however, oblivious of his true nature. They thought they

him (v. 20).

In verse 21 Jesus prayed for a relationship of oneness among all believers, the kind of oneness which existed between Father and Son. He had prayed for the same sort of oneness to characterize the apostles (v. 11). In his petition for all believers, he envisioned a similar inner, vital unity characterized by mutual love after the model of the unity of Father and Son. Only a genuine and vital union of believers could make a valid challenge to an unbelieving world.

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were executing a criminal. Because of their ignorance of the true nature of Jesus and of the total event, Jesus said, "Father, forgive them, for they know not what they do" (Luke 23:34). Ignorance helped nail Jesus to the cross.

III. Love

At the cross, one sees the hands of hate as they skillfully set in motion all those forces necessary to accomplish their purpose—to destroy Jesus. One also sees the hands of ignorance as they drive the nails into the flesh of the greatest man who ever lived. But behind the entire scene of the crucifixion are other hands... hands of a benevolent Heavenly Father stretched out to a whole world to say "I love you."

When Jesus, in his last breath, uttered the words, "It is Finished," he was declaring victory. This was the victory of an eternal love expressed by the triune God in planning for man's redemption from sin.

What force nailed Jesus to the Cross? Some say hate, and some say calloused ignorance. A larger perspective, however, leads one to see that the dominant force at the cross was love.

This event was a dramatic demonstration of the meaning of the little word "so" in the beautiful declaration, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Apostle Paul summed up the real force that drove the nails into the hands of the Saviour when he said, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Let us, with this same kind of love, respond to the Father by giving our hearts to him whose hands were pierced for us.

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March 28, 1985